

T H E
Apologie of the Church of
England.

With a brieft and plaine declaration
of the true Religion professed
and vsed in the same.

(* * *)

*Published by the most reuerend Father in
God, Iohn Iuell, Bishop of
Sarisbury.*

ROMANS. I.

I am not ashamed of the Gospell of Christ: it is
the power of God vnto saluation, to euery one
that beleeueth. &c.

At London,
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Chard. 1600.

The Epistle.

importeth vs. The same not onely was pleasing vnto me, to whom all your labours and endeuours are most acceptable, and absolutelie satisfied me in all ample manner: but it was so gratefull and welcom to my brethren Bullinger & his sonnes, as also to Gualther and Wolphius themselves, to whom it seemed so euery way wise, wonderfull, and eloquent, as they make no end of commendation of it, adiuudging, that neuer any Booke of this time was euer more accurately and perfectly penned. This felicitie of your wit, this reedification of the Church of God, this singular ornament of the estate of England, I exceedingly congratulate, most humbly beseeching you to treade still in that path which you haue so begunne to tracke out vnto us. For I assure you howbeit we haue an especiall good cause, yet in regarde of the aduerse multitude

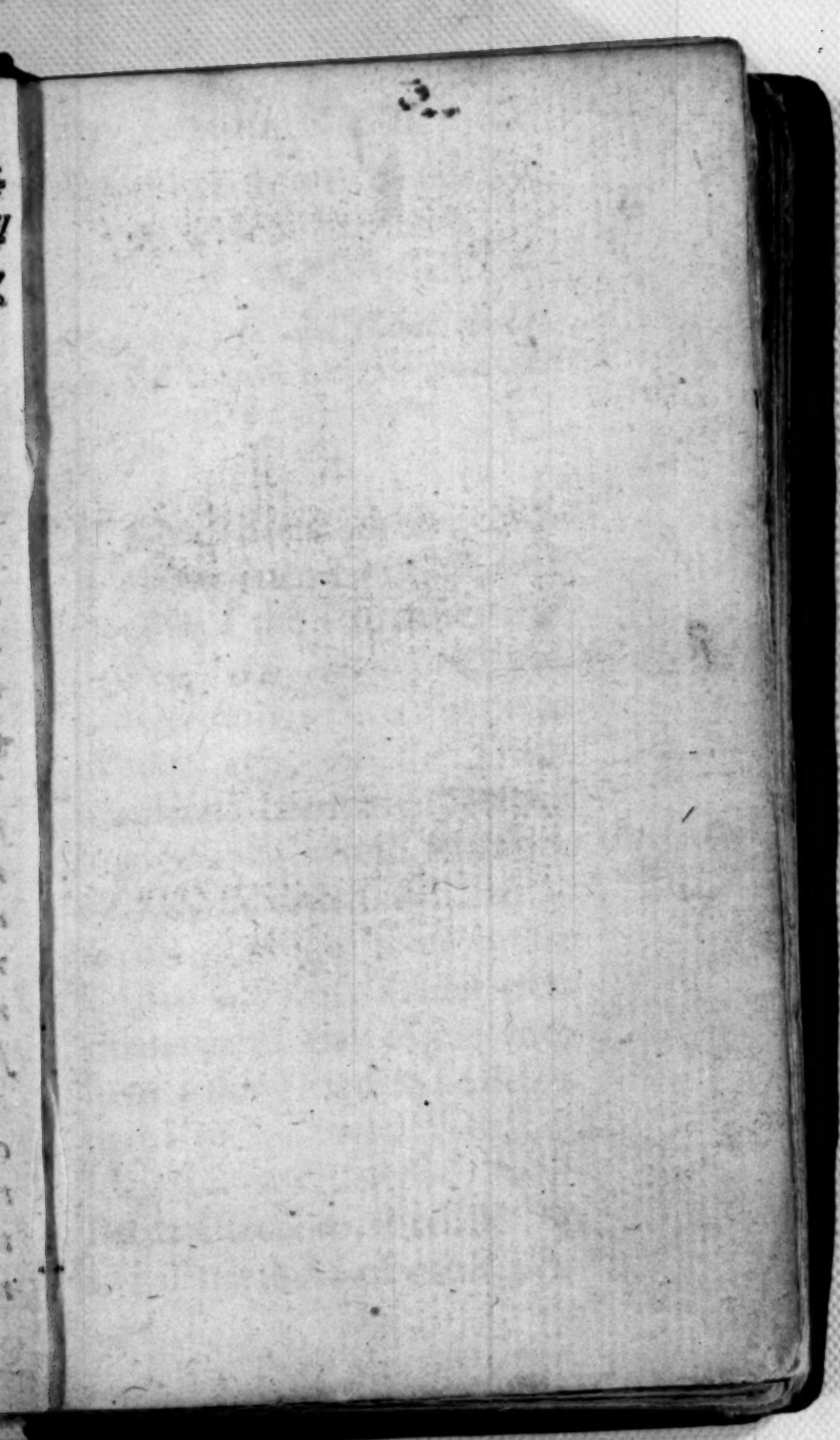
The Epistle.

tude, verie few there bee who are found to mannage it : and the contrary side seeme to be so vigilant, as by theyr subtile enditing & sophisticall contorting, they creepe into the applause and populer approbation of the ruder multitude. I speake of Staphylus, Hosius, & such like the stoute Champions & defendants of our times of Papisticall fictions . Wherefore since now by your most learned and elegant Apologie, you haue giuen vs such encouragement, know assuredly that all good and learned men beare that opinion of you, that during your life, the truth of Gods word whensoever violated by malignant aduersaries , cannot escape unpunished.

For mine owne part, I ioy exceedingly that I haue liued to see that day, wherein you haue beene the Father of such a famous and renowned child. God our heauen-

The Epistle.

By Father of his great goodnesse
grant, that you may bee fruitfull
continually in this kinde, & bring
forth many children.



An Apologie, or aun- *Page. 1.*
fwere in defence of the
Church of England.

(* *)

With a brieft and plaine decla-
ration of the true Religion professed,
and vsed in the same.

(. .)

IT hath beene an olde com-
plaint, euen from the first
time of the Patriarkes and
Prophets, and confirmed
by the writings & testimonies
of euery age, that the Truth
wandereth heere and there as a
stranger in the world, and doth
readily finde enemies & slaun-
derers amongst those, that
knowe her not. Albeit per-
chaunce this may seeme vnto
some a thing hard to be belee-
ued, I meane to such as haue
scant well and narrowly taken
heede thereunto, specially see-
ing all mankind of natures ve-

Tertul. in
Apologetico

True Reli-
gion was
alwaies slaun-
dered amōg
men.

B.

rie

rie motion without a Teacher, dooth couet the truth of theyr owne accorde : and seeing our Sauour Christ himselfe, when he was on earth, would be called the Truth, as by a name most fit to expresse all his diuine power. Yet wee, which haue been exercised in the holy Scriptures, and which haue both read and seene, what hath happened to all godly menne commonly at all times, what to the Prophets, to the Apostles, to the holy Martyrs, and what to Christ himselfe : with vwhat rebukes, reuilings, & despights, they were continually vexed, whiles they heere liued, & that onely for the Truths sake : we (I say) doe see, that this is not onely no new thing, or hard to bee beleeued, but that it is a thing already receiued, & commonly vsed from age to age.

Nay

Nay truly, this might seeme much rather a meruaile, & beyond all beleefe, if the deuill, who is the father of lyes, and enemy to all Truth, would now vppon a suddaine change his nature, and hope, that Truth might otherwise be suppressed then by belying it: or that hee would beginne to establiish his owne kingdome by vsing now any other practises, then the same, which he hath euer vsed from the beginning. For since any mans remembrance, vvee can skant finde one time, eyther when Religion dyd first grow, or when it was setled, or when it did first afresh spring vp againe, wherein Truth and Innocencie were not by all vnworthy meanes, and most despightfully intreated. Doubtlesse the deuill well seeth, that so long as truth is in good safe-

Iohn, 3,

tie, himfelfe cannot be fafe, nor yet maintaine his owne eftate.

For, letting paffe the auncient Patriarkes and Prophets, who, as we haue faide, had no part of their life free from contumelies and flanders: VVe knowe, there were certaine in times past, which faid & commonly preached, that the olde auncient Iewes (of whom wee make no doubt but they were the worshippers of the onelic and true God) did worship either a Sow, or an Affe in Gods ftede, and that all the fame Religion was nothing els, but facriledge, & a plaine contempt of all godlines. We know alfo, that the Sonne of GOD, our Sauour Iefus Chrift, when he taught the Truth, was counted a Sorcerer, and an Enchaunter, a Samaritane, Beelzebub, a deceiver of the people, a Drunkard,

Cornel. Tacit. Annali.
lib. 2 r.
Tertul. in Apologetico.

kard, and a Glutton. Againe,
who wotteth not what wordes
were spoken against S. Paule,
the most earnest and vehement
preacher, and maintainer of the
Truth? Sometime, that he was
a seditious and busie man, a rai-
ser of tumults, a causer of re-
bellion: sometime againe, that
hee was an Heretique: some-
time, that hee was mad: some-
time, that onely vpon strife &
stomacke, hee was both a blas-
phemer of Gods Lawe, and a
despiser of the Fathers ordi-
nances. Further, who knowv-
eth not, how S. Stephen, after
he had thoroughly & sincerelie
embraced the truth, and began
frankly and stoutlie to preach
and sette forth the same, as hee
ought to doe, was immediatly
called to aunswer for his life, as
one that had wickedly vttered
disdainefull vvordes against

Hieron in
proæ. in E-
pist. ad Ga-
lat.

Hieron in
Matthæ. lib.
1. cap. 1.

Tertul. con.
Marcion. li.
1. et lib. 4.

Lib. 5. cap. 2,
Lactant.

Euseb. lib. 5.
C. 11.

Tertul. in
Apologe.

the law, against Moses, against
the Temple, and against God?
Or who is ignorant, that in
times past there were some,
which reprocued the holy
Scriptures of falsheid, saying:
they contained thinges both
contrary, and quite one against
another: and how that the A-
postles of Christ did seuerallie
disagree betwixt themselues, &
that Saint Paule did varie from
them all? And not to make re-
herfall of all, for that vvere an
endlesse labour, who knoweth
not after what sort our Fathers
were railed vpon in times past,
which first began to acknow-
ledge & professe the Name of
Christ: how they made priuate
conspiracies, deuised secrete
Counsels against the Cōmon
wealth, and to that ende made
early and priuy meetings in the
darke, killed young Babes, fed
them-

themselues with mens flesh, & like sauage & brute beasts, did drinke their blood? In conclusion, howe that after they had put out the candles, they committed adultery between them selues, and without regarde, wrought incest one with another: that brethern lay vvith theyr sisters, sonnes with theyr mothers, vvithout any reuerence of nature or kin, without shame, without difference: & that they were wicked men, without all care of Religion, & without any opinion of God, being the very enemies of man kinde, vnworthy to be suffered in the world, and vnworthy of life?

All these things were spoken in those daies against the people of God, against Christ Iesus, against Paule, against Stephen, and against all thē, who-

focuer they were, which at the first beginning embraced the truth of the Gospell, and were contented to bee called by the name of Christians : vvhich was thē a hatefull name among the common people. And although the thinges which they sayd were not true, yet the de-vill thought it should be sufficient for him, if at the least hee could bring it so to pas, as they might be beleeeued for true : & that the Christians might bee brought into a cōmon hatred of euery body, and haue theyr death & destruction sought of all sorts. Heereupon Kinges & Princes beeing ledde then by such perswasions, killed all the Prophets of G O D , letting none escape : Esay with a saw, Ieremie with stones, Daniell with Lions, Amos with an iron barre, Paule with the svvorde, and

and Christ vpon the Crosse:
and condemned all Christians
to imprisonments, to torments,
to the pikes, to bee throwne
downe headlong from Rockes
and steepe places, to be cast to
wilde beastes, and to be burnt:
and made great fires of theyr
quicke bodies, for the onelie
purpose to giue light by night,
and for a very scorne and moc-
king stock: and did count the
no better then the vilest filth,
the of-scourings and laughing
games of the whole vvorld.
Thus (as yee see) haue the Au-
thours and professours of the
Truth euer beene entreated.

Wherefore we ought to beare
it the more quietly, which haue
taken vpon vs to professe the
Gospel of Christ, if we for the
same cause be handled after the
same sort: & if we as our fore-
fathers were long agoe, be like-

B s.

wise

vvisa at this day tormented, and baited with raylinges, with spightfull dealings, and vvith lies: and that for no desert of our owne, but onely because vvee teach and acknowledge the Truth.

Slauinders
deuised by
Papists.

They cry out vpon vs at this present euery where, that wee are al Heretiques, and haue forsaken the Fayth, and haue with new perswasions and vvicked learning, vtterly dissolued the concord of the Church.

That we renew, &c, as it were, fetch from Hell, the olde and many a day condemned Heresies: that wee sow abroad new Sectes, and such broyles as neuer earst were heard of: also, that vvee are already diuided into contrary partes and opinions, and coulde yet by no meanes agree vvell among our selues.

That

That wee be accursed creatures, and like the Gyants doe warre against God himselfe, & liue cleane without any regard or worshipping of God.

That wee despise all good deedes: that wee vse no discipline of Vertue, no Lawes, no Customes: that wee esteeme neither right nor order, nor equitie, nor iustice: that we giue the bridle to all naughtinesse, and prouoke the people to all licentiousnesse and lust.

That vve labour and seeke to ouerthrow the state of Monarchies and Kingdoms and to bring all things vnder the rule of the rash inconstant people, and vnlearned multitude.

That we haue seditiously fallen frō the Catholick Church, and by a wicked schisme and diuisiō haue shaken the whole world, and troubled the common

The Apologie of the

mon peace and vniuerfall quiet
of the Church : and that , as
Dathan and Abiron conspired
in times past against Moses &
Aron, euen so wee at this day
haue renounced the Bishop of
Rome, without any cause rea-
sonable.

That we set naught by the
authoritie of the auncient Fa-
thers & Councels of old time:
that wee haue rashly and pre-
sumptuouslie disanulled the
olde Ceremonies, which haue
beene well allowed by our Fa-
thers and Forefathers , manie
hundred yecres past , both by
good customes, and also in a-
ges of more puritie : and that
wee haue by our owne priuate
head, without the authoritie of
any Sacred & Generall Coun-
cell, brought Newe Traditions
into the Church : and haue
doone all these things not for
Religi-

Religions sake, but onely vpon
a desire of contention & strife.
But that they for theyr parte,
haue changed no manner of
thing, but haue held and kept
still such a number of yeeres to
this very day, all things, as they
were deliuered from the Apo-
stles, and well approued by the
most auncient Fathers.

And that this matter should
not seeme to be done but vpon
priuie slander, and to be tossed
to and fro in a corner onely to
spite vs, there haue been besides
wilily procured by the Bishop
of Rome, certaine persons of
eloquence enough, and not vn-
learned neither: which should
put their helpe to this cause
nouue almost despayred of,
and shoulde polishe and sette
forth the same, both in bookes
and vvith long Tales, to the
ende, that vvhen the matter
was

was trimly & eloquently handled, ignorant and vnskilful persons might suspect there was some great thing in it. In deede they perceiued, that their owne cause did euery where goe to wracke, that their sleights were now espied and lesse esteemed, and that their helps did daily faile them, and that their matter stooke altogether in great neede of a cunning spokesman.

Nowe as for those thinges which by them haue beene laid against vs, in part they be manifestly false & condemned so by their own iudgments, which spake them: partly agayne, though they bee as false too in deede, yet beare they a certaine shew and colour of truth, so as the Reader (if he take not good heede) may easily be tripped & brought into error by them, speci-

pecially when theyr fine and cunning tale is added thereunto: And part of them bee of such sort, as wee ought not to shun them as crimes or faultes, but to acknowledge and confesse them as things well done, and vpon very good reason. For shortly to say the trueth, these folke falsely accuse and flander all our doings, yea the same things, which they themselves cannot deny but to bee rightly and orderly done: and for malice doo so misconstrue and depraue all our sayings & doings, as though it were impossible, that any thing could be rightly spoken or done by vs. They should more plainly & sincerely haue gone to work, if they would haue dealt truly: But now they neither truly nor sincerely, nor yet Christianly, but darkly and craftily charge
and

and batter vs with lyes , and doo abuse the blindnesse and fondnesse of the people , together with the ignorance of Princes , to cause vs to be hated, and the trueth to be suppressed.

This, loe yee, is the power of darknes, and of men, which leane more to the amazed wondering of the rude multitude, and to darknes, then they doo to Truth and Light: and as Saint Hierome sayth, doo openlie gaine-say the Trueth, closing vp their eyes, and will not see for the nonce . But we giue thanks to the most good and mightie G O D , that such is our cause, where against (when they would faynest) they were able to vtter no despite, but the same, vvhich might as well bee wreasted agaynst the holy Fathers , against

Hierony. ad-
uersus Ru-
finum.

gainst the Prophets, against the
Apostles, agaynst Peter, a-
gainst Paule, & against Christ
him selfe.

Nowe therefore, if it bee
lawfull for these folkes to bee
eloquent and fine tongued
in speaking euill, surely it be-
commeth not vs in our cause,
beeing so very good, to bee
dumbe in aunswering truely.
For men to be carelesse, what
is spoken by them and theyr
owne matter, bee it neuer so
falsely and slaunderously spo-
ken, (especiallie vwhen it is
such, that the Maiesty of God,
and the cause of Religion
may thereby bee dammaged)
is the part doubtlesse of dis-
solute and retchlesse persons,
and of them, vvhich vvice-
kedy vvinke at the iniuries
done vnto the name of God.
For although other vvronges
yea,

Slander that
tender to-
wards blas-
phemy must
be confuted.

yea oftentimes great, may bee borne and dissembled of a mild and Christian man: yet he that goeth smoothly away and dissembleth the matter when hee is noted of Heresie, Ruffinus was wont to deny, that man to be a Christian. Wee therefore will doo the same thing, which all Lawes, which Natures own voice dooth commaund to be done, and which Christ himselfe did in like case when hee was checked and reuiled: to the intent we may put off from vs these mens flaunderous accusations, and may defend soberly and truly our owne cause and innocencie.

For Christ verily, when the Pharisies charged him vvith Sorcery, as one that had some familiar Spirits, and wrought many things by their helpe: I said he, haue not the deuill, but doo

doo glorifie my Father: but it is you, that haue dishonoured me, and put me to rebuke and shame. And S. Paule, when Festus the Lieutenant scorned him, as a mad man: I (saide he) most deere Festus, am not mad, as thou thinkest, but I speake the words of truth and sobernes. And the ancient Christians, when they were slaundered to the people for man-killers, for adulterers, for commiters of incest, for disturbers of the common-weales, and did perceiue, that by such slaunderous accusations the Religion which they professed, might be brought in question, namely if they should seeme to hold their peace, and in manner confesse the fault: least this might hinder the free course of the Gospel, they made Orations, they put vp Supplications, & made
meanes

meanes to Emperours , and Princes, that they might defend themselves and their fellowes in open audience.

But we truly, seeing that so many thousandes of our brethren in these last twenty yeres haue borne witnessse vnto the Truth, in the middest of most painefull torments, that could be deuised: and when Princes desirous to restraine the Gospell, fought many wayes, but preuailed nothing , and that now almost the whole world doeth begin to open their eyes to behold the light: we take it, that our cause hath alreadie beene sufficiently declared and defended , and thinke it not needfull to make many words, seeing the matter saith enough for it selfe.

For if the Popes would, or else if they could weigh with their

theyr ovvne selues the vvhole
matter , and also the begin-
nings and proceedings of our
Religion , howe in a manner
all their trauaile hath come to
naught , no body dryuing it
forewarde , and vvithout anie
worldly helpe : and howe on
the other side , our cause , a-
gainst the will of Emperours
from the beginning , agaynst
the wills of so many Kinges, in
spite of the Popes , and al-
most maugre the head of all
menne , hath taken increase,
and by little and little spreadde
ouer into all Countries, and
is come at length into Kinges
Courtes and Pallaces: These
same thinges mee thinketh
might be tokens great enough
to them , that G O D him-
selfe doth strongly fight in our
quarrell, and dooth from hea-
uen laugh at their enterprises:
and

and that the force of the truth is such, as neither mans power, nor yet hell gates are able to roote it out.

For they be not all madde at this day, so many free Citties, so many Kings, so many princes, which haue fallen away from the seate of Rome, and haue rather ioyned them selues to the Gospel of Christ.

And although the Popes had neuer hitherunto leysure to consider diligently and earnestly of these matters, or though some other cares doo now let them, and diuers waies pull thē, or though they count these to be but common and trifling studies, and nothing to appertaine to the Popes woorthines, this maketh not why our matter ought to seeme the worse. Or if they perchaunce wil not see that, which they see in

in deede, but rather wil withstand the knowne truth, ought we therefore by and by to be counted Heretiques, because we obey not their wil and pleasure?

If so be that Pope Pius were the man (we say not, which he would so gladly be called) but if he were in deede a man, that either would account vs for his brethren, or at least would take vs to be men, he would first diligently haue examined our reasons, and would haue seene, what might be sayde with vs, what against vs: and would not in his Bull, wherby he lately pretended a Councell, so rashly haue cōdemned so great a part of the worlde, so many learned and godly men, so many common-wealths, so many Kings, and so many princes, onely vpon his owne blinde preiu-

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preiudices, and fore-determinations, and that without hearing of them speake, or, without shewing cause why.

Why this
Apologie
was written.

But because he hath already so noted vs openly, least by holding our peace we should seeme to graunt a fault, and specially because we can by no meanes haue audience in the publique assembly of the generall Counsell, wherein hee would no creature should haue power to giue his voyce, or to declare his opinion, except he were sworne, and straightlie bound to maintaine his authority: For we haue had good experience hereof, in the last conference at the Councell of Trident: where the Embassadors and Diuines of the Princes of Germany, & of the free Citties, were quite shut out from their company. Neither can we yet forget

forget, how Iulius the third, about tenn yeeres past, provided warely by his write, that none of our sorte shoulde bee suffered to speak in the Council, except that there were some man peradventure, that would recant, and change his opinion. For this cause chiefly vvee thought it good, to yeelde vp an account of our Faith in writing, and truely and openlie to make aunswere to those things where-with we haue beene openly charged: to the end the worlde may see the partes and foundations of that doctrine, in the behalfe whereof, so manie good men haue little regarded theyr owne liues. And that all men may vnderstande vwhat manner of people they be, and what opiniō they haue of God and of religion, whom the Bishoppe of Rome, before they

C. were

vvere called to tell theyr tale
hath condemned for Here-
tiques, without any good con-
sideration, without any exam-
ple, and vtterly without Lawe
or right: only because he heard
tel, that they did dissent frō him
& his in som point of religion.

And although S. Hierome
would haue no body to be pa-
tient when hee is suspected of
Heresie, yet we will deale here
in neyther bitterly, nor brab-
lingly, nor yet be carryed away
with anger and heate: though
hee ought to be reckoned ney-
ther bitter, nor brabler that
speaketh the Truth. Wee wil-
lingly leaue this kinde of elo-
quence to our aduersaries, who
what soeuer they say against vs
bee it neuer so shrewdly or de-
spitefully said, ye think it is said
modestly & comely enough, &
care nothing whether it be true

or false. We need none of these shifts, which doe maintaine the Truth. Further, if we do shew it plainly that Gods holy Gospell, the auncient Bishops, and the Primitiue church do make on our side, and that wee haue not without iust cause left these menne, and rather haue returned to the Apostles and olde Catholique Fathers : And if we shall bee found to doe the same, not colourably or craftily, but in good fayth before God, truely, honestly, cleerlie, and plainly : and if they themselves which flie our doctrine, and would bee called Catholiques, shall manifestly see, how all these titles of Antiquitie, whereof they boast so much, are quite shaken out of their handes, and that there is more pith in this our cause, then they thought for: we then hope and

trust, that none of them will be so negligent & carelesse of his owne saluation, but hee will at length studie and bethink himselfe, to whether part hee were best to ioyne him. Vndoubtedly, except one will altogether harden his hart, and refuse to heare, hee shall not repent him to giue good heede to this our Defence, and to mark well what wee say, and howe truelie and iustly it agreeth with Christian religion.

Answer to
the obiecti-
on of Here-
sie.

For where they call vs Heretiques, it is a crime so hainous, that vnlesse it may be seene, vnlesse it may be felt, and in manner may be holden with hands and fingers, it ought not lightly to bee iudged or beleeued when it is laid to the charge of any Christian. For Heresie is a forsaking of saluation, a renou- cing of Gods Grace, a depa-
ting

ing from the Body and Spirit
of Christ.

But this was euer an old & so-
lemne propertie with them &
theyr forefathers : if anie did
complaine of theyr errors and
faults, and desired to haue true
religion restored, straight way
to condemne such for Here-
tiques, as men newe fangled, &
factious. Christ for no other
cause was called a Samaritane,
but onely for that hee was
thought to haue fallen to a cer-
taine newe religion, and to bee
the Authour of a newe Secte.
And S. Paule the Apostle of
Christ, was called before the
Iudges, to make aunswere to a
matter of Heresie: and there-
fore he said: According to this
way, which they call Heresie, I
doe worship the GOD of my
fathers, beleeuing all thinges
which be written in the Lawe,

Acts, 24,

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and in the Prophets.

To be short, this whole religion which christian men doe professe at this day, in the first beginnings thereof was called of Heathen men a secte and an Heresie, they with these voices alwaies filled the eares of Princes, to the intent that they being once brought vpon an opinion conceiued before hand, to hate vs, and to take vvhatsouer should be said on our behalfe to be factious and heresie, might be carried from the matter it selfe, and from hearing of the cause.

But the more sore, and outrageous a crime heresie is, the more it ought to be proued by plaine and strong arguments, especially in this time, vvhether men begin to giue lesse credite to theyr wordes, and to make more diligent search of theyr doctrine

doctrine, then they were wont to doe. For the people of God are otherwise instructed novv, then they were in times past, whē all the Bishops of Romes sayings were allowed for Gospell, and when all Religion did depend onely vpon their Authoritie. Now a dayes the holie Scripture is abroad, the vvyryngs of the Apostles and Prophets are in print: whereby all truth and Catholique doctrine may be prooued, and all Heresie may be disproued and confuted.

Sithence then they bring forth none of these for themselves, and call vs neuerthelesse heretiques, which haue neither fallen from Christ, nor from the Apostles, nor yet from the Prophets, this is an iniurious & a very spitefull dealing.

With this sword did christ put
C 4 of

of the deuill, whē he was temp-
 ted of him: vvith these vvea-
 pons ought all presumption,
 which doth auauunce it selfe a-
 gainst God, to be ouetthrown
 and conquered. For all Scrip-
 ture, faith S. Paule, that com-
 meth by the inspiratiō of God,
 is profitable to teach, to con-
 fute, to instruct, & to reprove,
 that the man of God may bee
 perfect, and throughlie framed
 to euery good work. Thus did
 the holy Fathers alway fight a-
 gainst the Heretiques, vvith
 none other force, then with the
 holy Scriptures.

2. Tim, 3.

De vnitae
 Eccle. cap. 3.
 Et contra
 Maximinū
 Arionorum
 Epi. li. 3. c. 14

S. Augustine, when hee dis-
 puted against Petilian the Do-
 natian heretique: Let not these
 wordes, quoth he, be heard be-
 tweene vs: I say, or, you say:
 Let vs rather speak in this wise:
 Thus faith the Lord. There let
 vs seeke the church: there let

vs boult out the cause.

Likewise S. Hierome: All those things (saith hee) vvhich without the Testimonie of the Scriptures, are holden, as deliuered from the Apostles, bee thoroughly smitten downe by the sword of Gods Word.

S. Ambrose also to Gratian the Emperour: Let the Scripture (saith he) be asked the question, let the Apostles bee asked, let the Prophets bee asked, and let Christ bee asked. For at that time made the Catholique fathers no doubt, but that our religion might bee prooued out of the holy Scriptures. Neyther were they so hardie to take any for an heretique, whose errour they could not euidently and apparantlie reprove by the self same Scriptures. And we verily doe make aunswere on this wise, as Saint

C s.

Paule

Paule did: According to thy way which they call Heresie, wee doe worship G O D, and the Father of our Lorde Iesus Christ: and do allow al things which haue beene vvritten, either in the Law, or in the Prophets, or in the workes of the Apostles.

Wherefore if wee be Heretiques, and they (as they would faine be called) be Catholiques, why doe they not, as they see the Fathers, which were Catholique men, haue alvvayes done? Why doe they not convict and maister vs by the diuine Scriptures? Why do they not call vs againe to bee tryed by them? Why doe they not lay before vs, howe wee haue gone away from Christ, from the Prophets, from the Apostles, and from the holy Fathers? VVhy sticke they to doe

doe it? VVhy are they afraid
of it? It is Gods cause, vvhy
are they doubtfull to com-
mitte it to the tryall of Gods
VVorde?

If vve be Heretiques, vvhich
refer all our controuersies vn-
to the holie Scriptures, and re-
port vs to the selfe same words,
which we know were sealed by
God himselfe, and in compa-
rison of them, sette little by all
other things, what foeuer may
be deuised by men, hovv shall
wee say to these folke, I praie
you: what manner of men be
they, and how is it meet to call
them, which feare the iudge-
ment of the holy Scriptures,
that is to say, the iudgement
of God himselfe, and doe pre-
ferre before them theyr ovvne
dreames, and full cold inuenti-
ons: and to maintaine theyr
owne Traditions, haue defaced
and

and corrupted now these many hundred yeeres the ordinances of Christ, and of the Apostles?

Men say, that Sophocles the Tragicall Poet, when in his olde dayes he was by his owne sonnes accused before the Iudges, for a doating and sottish man, as one that fondly wasted his owne substance, and seemed to need a gouernour to see vnto him: to the intent he might cleere himselfe of the fault, hee came into the place of iudgement, and when he had rehearsed before them his Tragedie called *Oedipus Coloneus*, which he had written at the very time of his accusation, maruailous exactly & cunningly, did aske the Iudges in his own behalfe, whether they thought any sottish or doting man coulde doe the like peece of worke. In like maner, because these men take

vs to bee madde, and appeach
vs for Heretiques, as mē which
haue nothing to doe, neyther
with Christ, nor with the
church of God, wee haue iud-
ged it should be to good pur-
pose, and not vnprofitable, if
we doe openly and frankly set
forth our Fayth wherein vwee
stand, and shew all that confi-
dence which we haue in Christ
Iesu: to the intent all men may
see, what is our iudgement of
euery part of Christian Reli-
gion: and may resolue vvith
themselues, whether the Fayth
which they shall see confirmed
by the words of Christ, by the
writings of the Apostles, by the
testimonies of the Catholique
Fathers, & by the examples of
many ages, bee but a certaine
rage of furious & mad men, &
a conspiracie of Heretiques.
This therefore is our beliefe.

The end of the first part.

The second part.

The Doctrine commonly received in the Church of England.

Of God.

WE beleeue, that there is one certaine Nature and Diuine Power, which wee call **GOD**: and that the same is diuided into Three equal Persons, into the Father, into the Sonne, and into the Holie Ghost: and that they all bee of one Power, of one Maiestie, of one Eternitie, of one Godhead, and of one Substance. And although these Three Persons be so deuided, that neyther the Father is the Sonne, nor the Sonne, is the Holy Ghost, or the Father: yet neuerthelesse wee beleeue, that there is but one very **GOD**: and that the same one **GOD**, hath created
Heauen,

Heauen, and Earth, and all
things cōtained vnder heauen.

We belecue that Iesus christ Of Iesus
Christ.
the onely Sonne of the Eter-
nall Father (as long before it
was determined, before all be-
ginnings) when the fulnesse of
time was come, did take of that
blessed, and pure virgine, both
flesh, and all the nature of man,
that hee might declare to the
world the secrete and hid vvill
of his Father : which vvill had
beene layde vp from before all
ages, & generations: And that
hee might full finish in his hu-
maine body the mistery of our
Redemption : and might fa-
sten our sinnes to the Crosse,
& also that handwriting which
was made against vs.

We belecue that for our sakes
hee died & was buried, descen-
ded into hell, the 3. day by the
power of his Godhed returned
to

Aug. Tract.
50. in Iohn.

Acts, 3,

to life and rose againe, and that
the fortith day after his Resur-
rection, whiles his Disciples
beheld and looked vpon him,
hee ascended into Heauen, to
fulfill all things, and did place
in Maiestie, and Glory the selfe
same Body, wherewith he was
borne, wherein hee liued on
Earth, wherein he was iested at,
wherein hee had suffered most
painefull torments, and cruell
kinde of death, wherein he rose
againe, and wherein hee ascen-
ded to the right hande of the
Father, aboue all rule, aboue al
power, all force, all Dominion,
and aboue euery name that is
named, not onely in this world,
but also in the world to come:
and that there he nowe sitteth,
and shall fitte, till all thinges be
full perfitted. And although
the Maieste and God-head of
Christ be euery where aboun-
dantly

dantly dispersed, yet we believe that this Body, as S. Augustine saith, must needs bee still in one place: & that Christ hath giuen Maiestie vnto his Body, but yet hath not taken awaie from it the nature of a Bodie: and that we must not so affirme Christ to be God, that we denie him to be Man: and, as the Martyr Vigilius sayth, that Christ hath left vs as touching his humaine nature, but hath not left vs touching his diuine Nature: And that the same Christ, though hee be absent from vs concerning his manhead, yet is euer present with vs concerning his Godhead.

In Epist. ad
Dardanum.
Contra Euty-
chē. lib. 1.

Fulgent. ad
Thrasymun-
dum.

From that place also we beleeue that Christ shal come againe to execute that generall iudgement, as well of them whom he shall then finde aliue in the body, as of them that shall

shall be already dead.

Of the holy
Ghost.

Wee beleeeue that the holie Ghost, who is the third person in the holie Trinitie, is verie God: not made, not created, not begotten, but proceeding from both the Father and the Sonne, by a certaine mean vnkowne vnto man, & vnspeakable: & that it is his propertie to mollifie & soften the hardnesse of mans hart, when hee is once receiued therein, either by the wholsome preaching of the Gospell, or by any other way: that hee doth giue men light, and guide them vnto the knowledge of God: to all way of truth: to newnes of the whole life: and to euerlasting hope of Saluation.

Of the
Church.

We beleeeue, that there is onlie one Church of God, & that the same is not shutte vp (as in times past among the Iewes)

into

into some one corner or Kingdome, but that it is Catholique and Vniuersall, and disperfed throughout the whole world. So that there is nowe no Nation which may truly complain, that they be shutte foorth, and may not be one of the Church and people of God: and that this Church is the Kingdome, the Body, and the Spouse of Christ: that Christ alone is the Prince of this kingdome: that Christ alone is the Heade of this Bodie: and that Christ alone is the Bridegroom of this Spouse.

Further we beleeeue, that there be diuers degrees of Ministers in the church: wherof some be Deacons, some priests, som Bishops: to whom is committed the office to instruct the people, & the whole charge, & setting forth of Religion.

Yet

Christ hath
no vniuersal
Deputie.

Yet notwithstanding, we say, that there neither is, nor can be any one man, which may haue the whole Superioritie in thys Vniuersal state: for that Christ is euer present to asfist his church, and needeth not anie man, to supply his roome, as his onely heire to all his substance, and that there can bee no one mortall creature, which is able to comprehend, or conceiue in his minde the Vniuersall Church, that is to wit, all the parts of the world, much lesse able rightly, and duely to put them in order, and to gouerne them.

For all the Apostles as Cyprian sayth, were of like power among them selues, & the rest were the same, that Peter was.

And that it was said indifferently to them all, *Feede yee:* indifferently to them all, *Goe*

into

into the whole worlde : indifferently to them all, Teach yee the Gospell.

And, as Hierome sayth, All Bishops where soeuer they be, bee they at Rome, bee they at Eugubium, be they at Constantinople, be they at Rhegium, be all of like preeminence, and of like priesthood. And, as Cyprian saith, There is but one Bishoprike, and a peece thereof is perfitly, and wholie holden of euery particular Bishop.

Ad Euagriū.
De Simpl.
Prælator.

And according to the iudgement of the *Nicene Councel*, we say, that the Bishop of Rome hath no more iurisdiction ouer the church of God, then the rest of the Patriarkes, eyther of *Alexandria*, or of *Antioch* haue.

And as for the Bishoppe of Rome, who nowe calleth all matters before himsele alone,
except

except hee doe his duetie as he ought to doe, except he minister the Sacraments, except he instruct the people, except he warne them & teach them, we say, that he ought not of right once to be called a Bishop, or so much as an Elder in the church. For a Bishop, as sayth Augustine, is a name of labour and not of honour: that the man that seeketh preeminence and not to profit, may vnderstand himselfe to be no Bishop.

And that neither the Pope nor any other worldly creature can no more be Heade of the whole Church, or Bishop ouer all, thē he can be the Bridegroome, the Light, the Salvation, and life of the Church. For these Priuiledges and Names belong onely to Christ, and be properly, and onely fit for him alone.

And

And that no Bishoppe of Rome did euer suffer himselfe to bee called by such a proude name and title, before *Phocas* the Emperours time, (who, as wee know, by killing his own soueraigne *Mauritius* the Emperour, did by a traiterous villanie aspire to the Empire.) Which vvas about the sixth hundred and thirteenth yeere after Christ was borne. Also the Counsell of *Carthage*, dyd circumspectly prouide, that no bishop should be called eyther the highest Bishop, or Chiefe priest. And therefore, sith the Bishop of Rome will nowe a daies so be called, & challēgeth vnto himselfe an authority, that is none of his: besides that, hee dooth plainly contrary to the antient Councils, and contrarie to the olde Fathers: VVee beleue, that hee doth giue to him-

page, 48.

All these bee
the words
of Gregory.

The Apologie of the

himselfe, as it is written by his
ovvne companion Gregorie,
presumptuous, a prophane,
sacrilegious, and an Antichristian
name: that he is also the
King of pride, that he is Lucifer,
which preferreth himselfe
before his Brethren: that he
hath forsaken the Fayth, and
the forerunner of Antichrist.

The calling
of Ministers.

Further we say, that the Minister
ought lawfully, duly, and
orderly, to be preferred to the
office of the church of God, and
that no man hath power to
wrest himselfe into the holy
Ministerie at his owne pleasure.
Wherefore these persons do vs
the greater wrong, which haue
nothing so common in the
theyr mouthes, as that wee doe
nothing orderly and comely,
but all things troublesomely,
without order: and that we
lovve euery man to be a priest

h
ic
priest, to be a Teacher, & to be
an Interpreter of the scriptures.

Moreover we say, that Christ hath given to his Ministers power to Binde, to Loose, to Open, to Shut.

And (wee say) that the office of Loosing consisteth in thys poynt: that the Minister, eyther by the preaching of the Gospell, offereth the merriits of Christ, and full pardon to such as haue lowly & contrite harts, and doe vnfainedly repent themselves, pronouncing vnto the same a sure, & vndoubted forgiveness of their sinnes, & hope of euerlasting Saluation: Or els that the same Minister, whē any haue offended theyr Brothers mindes with some great offence, or notable, and open crime, whereby they haue as it were, banished, and made themselves strangers from the com-

D.

mon

mon fellowship, and from the Bodie of Christ, then after persite amendement of such persons, doth reconcile them, and bring them home againe, and restore them to the Companie and vnitie of the Faithfull.

Wee say also, that the Minister doth execute the authoritie of Binding and Shutting, as often as hee shutteth vp the gate of the Kingdome of Heauen against vnbeleeuing, and stubborne persons; denouncing vnto them Gods vengeance, and euerlasting punishment: Or els, when hee dooth quite shutte them out from the bosome of the church, by open Excommunication Out of doubt, vvhath sentence so-euer the Minister of GOD shall giue in thys sorte, GOD himselfe doth so well allow it, that what soeuer heere in Earth by theyr meanes

meanes is Loosed and Bound,
God himselfe will Loose, and
Binde, and confirme the same
in Heauen.

And touching the Keyes, The keyes
of the king-
dome of
Heauen.
where-with they may eyther
Shutte or Open the Kingdom
of Heauen, wee with *Chris-
stome* say, *They be the knowledge
of the Scriptures*: with *Tertul-
lian* wee say, *They be the Inter-
pretation of the Law*: And with
Eusebius wee call them *The
Word of God*.

Moreouer, that Christ his
Disciples did receiue this Au-
thoritie, not that they shoulde
heare the priuate confessions
of the people, & listen to theyr
whisperings, as the common
Massing Priestes doe euerie
vwhere nowe a dayes, and do it
so, as though in that one point
lay all the vertue and vse of the
D 2 keyes:

Keyes: but to the ende, they should Goe, they should teach, they should publish abroad the Gospell, and be vnto the believing a sweet fauour of Life vnto Life: and vnto the vnbelieving and vnfaithfull, a fauour of Death vnto Death: & that the minds of godly persons being brought lowe by the remorse of theyr former lyfe and errours, after they once begun to looke vp vnto the light of the Gospell, and belecue in Christ, might bee opened with the Word of G O D, euen as a doore is opened with a Key.

Cōtrariwise, that the wicked, and wilfull, and such, as would not beleue, nor returne into the right way, shoulde bee left still as fast locked, and shut vp, and, as Saint Paule sayth, waxe worse and worse. This take we to be the meaning of the keies:
and

and that after thys sorte mens consciences bee eyther opened or shut.

We say, that the priest indeed is a Iudge in this case, but yet hath no manner of right to chalenge an authority, or power, as saith Ambrose.

And therefore our Saviour Iesus Christ, to reprove the negligence of the Scribes and Phariseis in teaching, dyd with these words rebuke them, saying: *Woe be vnto you Scribes & Phariseis, which haue taken away the Keyes of knowledge, and haue shut up the kingdom of heauen before men.*

Seeing then the Key whereby the way, and entry to the Kingdome of GOD is opened vnto vs, is the Word of the Gospell, and the expounding of the Law, and Scriptures, we say plainly, where the same

VVord is not, there is not the Key.

And, seeing one manner of Word is giuen to all, and one onely Key belongeth to all, we say, there is but one onely power of all Ministers, as concerning Opening and Shutting. And, as touching the Bishop of Rome, for all that his flattering Parasites sing these words in his eares, *To thee will I giue the Keyes of the kingdom of Heauen*, (as though these Keyes vvere fitte for him alone, and for no bodie els) except he goe so to worke, as mens consciences may be made pliant, and be subdued to the Word of God, we denie, that hee doth eyther Open, or Shutte, or hath the Keyes at all.

And although he taught, and instructed the people, (as wold God he might once truly doe, and

and perswade himselfe, it were at the least any peece of his dutie) yet wee thinkes his Key to be neuer a whit better, or of greater force then other mens. For vvhoe hath seuered him frō the rest? Who hath taught him more cunningly to Open, or bettet to absolue, then his Bretherne?

We say, that Matrimonie is holie, and honourable in all sorts, and states of persons: as in the Patriarkes, in the Prophets, in the Apostles, in the holie Martyrs, in the Ministers of the Church, and in Bishops: and that it is an honest, & lawfull thing (as Chrysostome saith) for a man, liuing in matrimonie, to take vpon him therewith the dignitie of a Bishop.

Matrimonie
of Ministers

And, as Sozomenus sayth of Spiridon, and, as Nazianzene sayth of his owne Father, vvee

say, that a good, & diligent Bishop dooth serue in the Ministerie neuer the worse, for that he is married, but rather the better, and with more ablenesse to doe good.

Further we say, that the same Law, which by constraint taketh avway this liberty frō men, and compelleth them against theyr willes, to liue single, is the doctrine of deuils, as Paule sayth: and, that euer since the time of thys Lawe, a wonderfull vncleanenesse of lyfe, and manners in Gods Ministers, & sundry horrible enormities haue followed, as the Bishop of *Augusta*, as *Faber*, as *Abbas Panormitanus*, as *Latomus*, as the *Tripartite Worke*, which is annexed to the *Seconde Tome of the Councils*, and other champions of the Popes bande, yea and as the matter it selfe

selfe, and all Histories doe confesse.

For it was rightlie sayde by Pius the seconde, Bishoppe of Rome, that *Hee sawe many causes, why wines should be taken away from Priestes, but that hee sawe many moe, and more weightie causes, why they ought to bee restored to them againe.*

VVee receiue, and embrace all the Canonickall Scriptures, both of the Olde and Nevve Testament, giuing thanks to our GOD, who hath raised vp vnto vs that Light, vvhich we might euer haue before our eyes: least eyther by the subletie of man, or by the snares of the deuill, vvee should bee carried away to errours, and lies.

Of the Canonickall Scriptures.

Also, wee professe, that these be the heauenly voices, wherby God hath opened vnto vs his

D s will:

will: and that onely in them
mans hart can haue setled rest:
that in them bee abundantly,
and fully comprehended all
things, what so euer be need-
full for our health, as Origene,
Augustine, Chrysostome, and
Cyrillus haue taught: That
they bee the very might, and
strength, of God to attaine to
Saluation: That they bee the
foundations of the Prophets
and Apostles, whereupon is
built the Church of God: that
they be the verie sure, and in-
fallible Rule, whereby may be
tryed, whether the Church do
swarue or erre, and whereunto
all Ecclesiastical doctrine ought
to bee called to account: and,
that against these Scriptures,
neyther Lawe nor Ordinance,
nor any custome ought to be
heard.

Rom, I.

No, though S. Paule him-
selfe,

selfe, or an Angell from Heauen, should come, & teach the contrarie.

Moreouer, wee allowv the Sacraments of the Church, that is to saie, the holy signes, and ceremonies which Christ would wee should vse, that by them he might sette before our eyes, the misteries of our saluation, and might more stronglie confirme the Fayth, which wee haue in his Bloode, and might seale his Grace in our harts.

The Sacraments of the Church.

And these Sacraments, together vvith Tertullian, Origene, Ambrose, Augustine, Hierome, Chrysostome, Basile, Dyonisius, and other Catholique Fathers, wee doe call *Figures, Signes, Markes, Badges, Printes, Coppies, Fourmes, Seales, Signets, Similitudes, Patternes, Representations*

*The Apologie of the
presentations, Remembrances,
and Memories.* And we make
no doubt, together vvith the
same Doctors, to say, that these
bee certaine *Visible Wordes,
Seales of Righteousnesse, and To-
kens of Grace.*

And vve doe expressly pro-
nounce, that in the Lords Sup-
per there is Truly giuen vnto
the Beleeuing, the Bodie and
Blood of our Lord, the fleshe
of the Sonne of God, vvhich
quickeneth our Soules, the
Meate that commeth from a-
boue, the Foode of Immorta-
litie, of Grace, Truth, & Life :
and that the same Supper is the
communion of the Bodie, and
Bloode of Christ : by the par-
taking whereof we be reuiued,
strengthened, and fedde vnto
Immortalitie : and wherby we
are Ioyned, Vnited, and In-
corporate vnto Christ, that
wee

we may abide in him, and hee
in vs.

Besides this, wee acknow- The num-
ledge, there be two Sacramēts, ber of Sa-
which, wee iudge, properly craments.
ought to be called by this name:
that is to say, *Baptisme*, and the
Sacrament of thanks-giving. For
thus many we see were deliue-
red and sanctified by Christ,
and well allowed of the olde
Fathers, *Ambrose*, and *Augu-
stine*, and such others.

We say, that *Baptisme* is a Baptisme.
Sacrament of the Remission of
sinnes, and of that washing,
which we haue in the *Blood of
Christ*: and that no person,
vvhich vwill professe Christes
name, ought to be restrained,
or kept backe there from: no
not the very Babes of Christi-
ans: for so much as they be
borne in sinne, & doo pertaine
vnto the people of God.

We

page, 62.

The Lords
Supper.

The Apologie of the
VVe say, that *Eucharistia*,
that is to say, the *Supper of the*
Lord, is a Sacrament, that is, an
euident Representation of the
Body, and Blood of *Christ*,
wherein is set, as it were, before
our eyes, the Death of *Christ*,
and his Resurrection and what
so euer he did, whilst hee was
in his mortall Body: to the end
we may giue him thanks for
his Death, and for our deliue-
rance. And that by the often
receauing of this Sacrament,
wee may daylie renue the re-
membrance thereof, to the in-
tent, we being fed with the Bo-
dy, and Blood of *Christ*, may
be brought into the hope of
the Resurrection, and of Euer-
lasting Life, and may most as-
suredly belecue, that, as our
bodies be fed with Bread, and
Wine, so our soules be fed with
the Body, and Blood of *Christ*.

To

To this Banquet we thinke the People of G O D ought to bee earnestly bidden, that they may all Communicate among them selues, and openly declare, and testifie both the godly Society, which is among them, and also the hope, which they haue in *Christ Iesu*. For this cause, if there had beene any, which would be but a looker on, and abstaine from the Holy Communion, him did the Olde Fathers, and Bishops of Rome in the Primitive Church, before Priuate Masse came vp, excommunicate, as a wicked person, and as a Pagan. Neyther was there any Christian at that time, which did communicate alone, whilst other looked on. For so did *Calixtus* in times past decree, That after the Consecration was finished, all should Communicate, except

*The Apologie of the
except they had rather stande
without the Church doores. For
thus (saith he) did the Apostles
appoint, and the same the Holy
Church of Rome keepeth still.*

De Consec.
Dist. 2. Cō-
perimus.

Moreouer, when the peo-
ple commeth to the holy com-
munion, the Sacrament ought
to be giuen them in *Both kinds*:
for so both Christ hath com-
maunded, and the Apostles in
euery place haue ordained, and
all the auntient Fathers, and
Catholique Bishops haue fol-
lowed the same. And who so
dooth contrary to this, hee (as
Gelasius saith) *committeth Sacri-
ledge*. And therefore we say, that
our aduersaries at this day, who
hauing violently thrust out, and
quite forbidden the *Holy Com-
munion*, doo without the word
of God, without the authority
of any auntient Counsell, with-
out any Catholique Father,
with-

without any Example of the
 Primitiue Church, yea & with-
 out reason also, defende, and
 maintaine their *Private Masses*,
 and the mangling of the Sacra-
 ments, and doo this not onely
 against the plaine expresse cō-
 maundement of Christ, but al-
 so against al antiquity doo wic-
 kedly therein, and are verie
 Churchrobbers.

We affirme, that the Bread, and Wine are the Holy, and Heauenly Misteries of the *Body, and Blood of Christ*, and that by them *Christ* him selfe, being the true *Bread of Eternall Life*, is so presently giuen vnto vs, as that by Faith we verily receaue his Body, and Blood. Yet say we not this so, as though wee thought, that the Nature, and Substance of the *Bread, and Wine*, is clearely changed, & goeth to nothing: as many haue
 drea-

The pre-
 sence of
 Christ in the
 Supper.

dreamed in these latter times, and yet could neuer agree among them selues vpon theyr owne dreames. For that was not *Christes* meaning, that the *Wheaten Breade* should lay apart his owne Nature, and receaue a certaine newe Diuinitie: but that hee might rather *Change* vs, and (to vse *Theophylactes* words) might *Transforme* vs into his Body. For what can be saide more plaine-ly, then that, which *Ambrose* saith, *Breade and Wine* remaine still the same, they were before: and yet are changed into another thing: Or, that, which *Gelasius* sayth, *The Substance of the Breade, or the Nature of the Wine* ceaseth not to bee: Or, that, which *Theodoretus* saith, *After the Consecration, the Misticall Signes* doo not cast off theyr owne proper Nature:

for

Transub-
stantiation
vnknowne
to the Fa-
thers.

In Ioh.ca. 6,
De Sacr.Lib.
4, Cap.4.

Gelasii. Con-
tra Eutyche-
tem.

In Dialog.
1, & 2.

for they remaine still in their former Substance, Forme, and Kind:

Or, that, vvhich *Augustine* sayth, *That, which yee see, is the Breade, and Cuppe, and so our* In Sermon ad Infantes.

eyes doo tell us: but that, which your Faith requireth to be taught, is this: The Breade is the Body of Christ, and the Cuppe is his Blood: Or, that, which *Origen*

saith, *The Bread, which is Sanctified by the VVorde of G O D,* In Math. Homil. 15.

as touching the materiall Substance thereof, goeth into the Belly, and is cast out into the Priuy:

Or, that, vvhich *Christ* himselfe sayde, not onely after the blessing of the Cuppe, but also after hee had Ministred the Communion: *I will drinke no more of this Fruite of the Vine.*

It is vvell knowne, that the Fruite of the Vine is Wine, and not Blood.

And in speaking thus, wee
meane

meane not to take any thing from the dignity of the Lords Supper, or to teach, that it is but a cold Ceremony only, and nothing to be wrought therein: (as many falsely slander vs, we teach.) For we affirme, that Christ dooth truely, and presently giue him selfe wholly in his Sacraments: In *Baptisme*, that we may put him on: and in his *Supper*, that we may eate him by Faith, and Spirit, and may haue Euerlasting Life by his Crosse and Blood. And we say not, this is done sleightly, or coldly, but effectually, and truly. For, although we doo not touch the Body of *Christ* with teeth, and mouth, yet we hold him fast, and eate him by Faith, by Vnderstanding, and by Spirit. And it is no vaine Faith, that comprehendeth *Christ*: neither is it receaued with cold deuotion

deuotion, that is receaued with Vnderstanding, Faith, & Spirit. For Christ him selfe altogether is so offered, and giuen vs in these Misteries, that we may certainly know we be *Flesh of his Flesh, and Bone of his Bones*: and that *Christ continueth in vs, and we in him.*

And therefore in celebrating these Misteries, the People are to good purpose exhorted, before they come to receaue the Holy Communion, *to lift vp their Harts*, and to direct theyr minds to Heauen-ward: because he is there, by whom wee must be fed, and liue.

Cyrrillus saith, when we come to receaue these Misteries, all grosse imaginations must quite be banished.

The *Councell of Nice*, as it is alledged by some in Greeke, plainely forbiddeth vs to bee basely

The Apologie of the
basely affectioned, or bent to-
ward the Bread, and VVine,
which are set before vs.

And, as *Chrysostome* verie
aptly writeth, wee say, that the
Body of Christ is the dead Car-
kasse, and we our selues must be
the Eagles: meaning thereby,
that wee must flye on high, if
wee will come to the Body of
Christ. For this Table, as *Chri-*
sostome sayth, is a Table of Ea-
gles, and not of Iaies. *Cyprian* al-
so: This Bread, sayth he, is the
foode of the Soule, and not the
meate of the Belly.

And Saint *Augustine* sayth,
How shall I hold him, bceing Ab-
sent? Howe shall I reach my hand
up to Heauen, to lay holde vpon
him sitting there? Hee aunswere-
th, Reach thither thy Fayth,
and then thou hast layde hold on
him.

In Iohan.
Tracta. 50.

Neyther canne vvee away
in

in our Churches vvith these Shewes, and sales, and markets of Masses, nor vvith the carrying about, and vvorshipping of the Breade: nor vvith such other Idolatrous and Blasphemous fondnes: vvich none of them canne prooue, that Christ, or his Apostles euer ordayned, or left vnto vs.

And wee iustlie blame the Byshoppes of Rome, vvho vvithout the VVorde of GOD, vvithout the Authority of the Holie Fathers, vvithout anie example of Antiquitie, after

a newe guise, doo not onely sette before the People the Sacramentall Breade to be vvorshipped as GOD, but doo also carry the same about vpon an ambling Palfray, vvether so euer them selues iourney: in such sort, as in old times the *Persians* sier, & the Reliques of the

Abuses of the Lords Supper.

In Ceremoniaro Romano Eccle.

the *Goddesse Isis* were solemnly carried about in Procession: and haue brought the Sacraments of Christ to be vsed now as a stage-play, and a solemne sight: to the end, that mens eies should be fed with nothing els but with mad gazings, and foolish gaudes, in the selfe same matter, wherein the Death of Christ ought diligently to be beaten into our harts, & wherein also the misteries of our Redemption ought with all Holines, and reuerence to be executed.

Howe the
merrites of
Christ are
applied vn-
to vs.

Besides, where they say, and sometime doo perswade fooles, that they are able by their Masses to distribute, and apply vn- to mens cōmodity all the merrits of Christes Death, yea, although many times the parties thinke nothing of the matter, and vnderstand full little what

of vaine, and superfluous Ceremonies, vvee knowe, that S. Of Ceremonies.
Augustine did greuously cō-
plaine of them in his ovvne
time: and therefore haue vve
cut off a great number of the:
because wee knowe, that mens
consciencs were encombred
about them, and the churches
of God ouer-laden with them.
Neuerthelesse wee keepe still,
and esteeme, not onelie those
Ceremonies, which, we are sure
were deliuered vs from the A-
postles: but some others to be-
sides, which we thought might
be suffered without hurt to the
Church of GOD: for that
vve had a desire, that all things
in the Holie Congregation,
might, as Saint Paule com-
maundeth, *bee doone with com-
linesse, and in good order.*

But as for all those thinges,
vvhich, vvee sawe, were cyther

verie superstitious, or vtterlie vnprofitable, or noysome, or mockeries, or contrarie to the Holie Scriptures, or else vnseemelie for sober, and discreet people, whereof there be infinite nūbers now a daies, where the Romaine Religion is vsed, these, I say, wee haue vtterlie refused without al manner exception: because wee woulde not haue the right vvorshipping of God to be any longer defiled with such follies.

Prayer in
our owne
tongue.

Wee make our Prayers in that tongue which all our people, as meet is, may vnderstand, to the end they may, (as S. Paul counselleth vs) take common commoditie by cōmōn prayer: euen as all the holy Fathers, & Catholique Bishoppes, both in the Old and Newe Testament did vse to pray themselves, and taught the people to pray too:
least

least, as S. Augustine saith, *Like Parrots, and Ousels wee shoulde seeme to speake, that wee understand not.* Neyther haue wee any other Mediatour, & Intercessour, by whō wee may haue accesse to God the Father, but only *Iesus Christ*, in whose onlie name all things are obtained at his Fathers hand. But it is a shamefull parte, and full of Infidelitie, that wee see euery where vsed in the Churches of our aduersaries, not onelie in that they will haue innumerable sorts of Mediatours, & that vtterlie without the authoritie of Gods worde: So that, as Ieremie saith, *The Saints bee nowe as many in number, or rather aboue the number of the Citties:* and simple men cannot tell, to which Saint it were best to turn them first. And though there bee so many as they cannot bee

Of intercession & worshipping of Saints.

Ierem. cap. 2
& 11.

tolde, yet euery one of them hath his peculiar dutie, and office assigned vnto him by these folkes: what thing they ought to ask, what to giue, & what to bring to passe.) But besides this also, in that they doe not onely wickedly, but also shamefully call vpon the Blessed Virgine Christes Mother, to haue her *remember that shee is the Mother*, and to *command her sonne*, and to vse a *Mothers authoritie ouer him*.

Of originall sinne.

We say also, that euery person is borne in sinne, and lea-
deth his life in sinne: that no
body is able truelie to say, *his
hart is cleane*. That the most
righteous person, is but an *un-
profitable seruaunt*. That the
Law of God is perfite, and re-
quireth of vs, perfit, and ful O-
bedience: that wee are able by
no meanes to fulfil that Law in
this

this vvorldly life : That there is
no one mortall creature, which
can bee iustified by his ovvne
deserts in God sight : and ther-
fore, that our onely succour, &
refuge is to flie to the mercie of
our Father by Iesus Christ, and
assuredlie to perswade our
minde, that hee is the *obtainer*
of forgiuenes for our sinnes : and,
that by his Bloode, all our spottes
of sinne, bee washed cleane : that
hee hath pacified, and set at one,
all things by the Bloode of his
crosse: That he by the *same One*
onely sacrifice, which hee once
offered vppon the crosse. hath
brought to effect, and fulfilled
all things, & that for that cause
he sayd, when hee gaue vp the
Ghost, *It is finished*, as though
hee woulde signifie, that the
price, and raunsome vvas now
full payde for the Sin of Man-
kind.

Of Redép-
tion by
Christ.

Page 80.

The sacrifice of christ is perfect.

The Apologie of the

If there be any, that thinke this Sacrifice not sufficient, let them goe in Gods name and seeke a better. Wee verilie, because we know, this to bee the *Onely Sacrifice*, are wel content with it alone, & looke for none other: and, forasmuch as it was to be offered but Once, vvee commaund it not to be renewed againe: and, because it was full, and perfit in all points, and parts, wee doe not ordaine in place thereof any continuall succession of offerings.

Besides, though wee say, wee haue no meede at all by our ovvne workes, and deeds, but appoint all the meanes of our Salvation to bee in Christ alone, yet say wee not, that for this cause men ought to liue looselie, & dissolutely: nor that it is enough for a Christian, to be Baptized onely, and to beleeue:

leeue : as though there vvere
nothing else required at his
hand. For true fayth is liuelie,
& can in no wise be idle. Thus
therefore teach we the people,
that God hath called vs not to
followe riot, and wantonnesse,
but, as Saint Paule saith, *Unto
good works to walke in the* : That
we are deliuered *from the power
of darkenesse, to the end that we
should serue the liuing God* : to
cutte away all the remnants of
sinne, and to worke our *Saluati-
on in feare and trembling* : that it
may appeare, that the Spirit of
Sanctification is in our bodies,
and that Christ himselfe dwel-
leth in our harts.

To conclude, wee beleue, *Of the Re-*
that this our selfe same fleshe, *surrection.*
wherin we liue, although it die,
& come to dust, yet at the last
shall returne againe to life, by
the meanes of Christes Spirit,
E. 5. which

which dwelleth in vs : and that then verily, what soeuer we suffer here in the meane while for his sake, Christ will wipe away all teares and heauinesse from our eyes : and that we through him shall enioy euerlasting life, and shall for euer bee with him in glory. So be it.

The end of the second part.

The third part.

BEholde, these are the horrible Heresies, for the vvhich a good part of the worlde is at this day condemned by the Bishop of Rome : and yet vvere neuer hearde to pleade their cause. Hee shoulde haue commenced his sute rather against Christ, against the Apostles, & against the holy Fathers. For these things did not only proceede from them, but were also appoin-

appointed by them : Except perhaps these men will say (as I thinke they will indeed) that Christ neuer instituted the *hollie Communion*, to bee deuided amongst the Faithful : Or, that Christes Apostles, and the ancient Fathers said Priuate Masses, in euery corner of the temples, now tenne, nowe twentie together in one day : Or, that Christ and his Apostles, banished all the common people frō the *Sacrament of his Blood* : Or, that the thing that they themselues doe at this day euerie where, and doe it so, as they condemne him for an Here-tique, which dooth otherwise, is not called of Gelasius theyr ovne Doctour, plaine *Sacrilege* : Or, that these be not the verie vvords of Ambrose, Augustine, Gelasius, Theodorete, Chrysostome, and Origene,

I be

The Breade and Wine in the Sacraments remaine still the same, they were before : The thinge which is seene vppon the Holie Table, is Breade : There ceaseth not to bee still the substance of Breade, and nature of Wine : The substance, and nature of Breade, is not changed : The selfe same Bread, as touching the materiall substance, goeth into the belly, and is cast out into the priuie.

Or, that Christ, the Apostles, and Holy Fathers prayed not in that tongue, vvhich the people might vnderstand : Or, that Christ hath not perfourmed all things by that one Offering vvhich he once offered vpon the Crosse : Or, that the same Sacrifice was vnperfite, so that nowe we haue need of an other.

All these thinges must they
of

of necessitie say, vnlesse perchāce they had rather say thus, That *all Law and Right, is locked vp in the treasurie of the Popes breast*, and that, as once one of his soothing pages and claw-backes did not sticke to say, the *Pope is able to dispence against the Apostles*: against a *Councell*, & against the *Canons and Rules of the Apostles*: and, that hee is not bound to stande, neyther to the *Examples*, nor to the *Ordinaunces*, nor to the lawes of Christ.

Wee, for our part, haue learned these thinges of Christ, of the *Apostles*, of the *Deuout Fathers*: and doe sincerely with good faith teach the people of God the same. Which thing is the onely cause why we at this day are called heretiques of the *chiefe Prelate*, (no doubt) of religion. O immortall God, hath
Christ

Christ him selfe then, the Apostles, and so many Fathers, all at once gone astray? Were then *Origen, Ambrose, Augustine, Chrysostome, Gelasius, Theodoretus*, forsakers of the Catholique Faith? Was so notable a consent of so many Auntient Bishops, and Learned men, nothing else but a conspiracie of Heretiques? Or, is that nowe condemned in vs, which was then cōmended in them? Or, is the thing now, by alteration onely of one mans affections, sodainly become Schismaticque, vvhich in them vvas counted Catholique? Or shall that, vvhich in times past vvas vndoubtedly true, now by & by, because it liketh not these men, be iudged false? Let them then bring foorth an other Gospell, and let them shewe the causes, why these thinges, which so
long

long haue openly beene obserued, and well allowed in the Church of God, ought now in the end to be called in againe. Wee know well enough, that the same word, which was opened by Christ, and spread abroad by the Apostles, is sufficient, both to our Saluation, and also to vphold, and maintaine all Trueth, and to confound all manner of Heresie. By that vvord onely doe wee condemne all sorts of the *olde Heretiques*, whom these men say, we haue called out of Hell againe. As for the *Arians*, the *Eutychians*, the *Marcionites*, the *Ebionites*, the *Valentinians*, the *Carpocratians*, the *Tatians*, the *Novatians*, and shortly all them, which haue a wicked opinion either of *God the Father*, or of *Christ*, or of the *Holy Ghost*, or of any other point of Christian reli-

A detestation
on of He-
resie.

religion, for so much as they be confuted by the Gospell of Christ, we plainly pronounce them for detestable, and damned Persons, and desie them euen vnto the deuill. Neyther doo we leaue them so, but we also seuerely, and straightlie holde them in by lawfull, and politique punishments, if they fortune to break out any where and bewray them selues.

Heresies
that rise
with the
Gospell, are
not bred by
the Gospel.

In deede we graunt, that certaine newe and verie strange sects, as the *Anabaptists*, *Liber-tines*, *Menonians*, and *Zwenckfeldians*, haue beene stirring in the Worlde, euer sithence the Gospell did first spring. But the Worlde seeth nowe right well, thanks bee giuen to our God, that vvee haue neyther bred, nor taught, nor kept vp these Monsters. In good fellowship, I pray thee, who so
euer

ever thou be, reade our Books,
they are to bee solde in euery
place . What hath there euer
beene vvritten by any of our
company , that might plainly
beare with the madnes of any
of those Heretiques ? Nay, I
say vnto you, there is no Coun-
try this day so free from theyr
Pestilent infections, as these be,
wherein the Gospell of Christ
is freely, and commonly prea-
ched. So that if they weigh the
very matter with earnest, & vp-
right aduifement , this thing is
a great Argument of our part,
that this same Doctrine, which
we teach , is the very Truth of
the Gospell of Christ . For
lightly neither is cockle woont
to growe without the vvheate,
nor yet the chaffe without the
Corne. For from the very A-
postles times , who knoweth
not, howe many Heresies did
rise

rise vp euen together, so soone as the Gospell was first spread abroad? Who euer had heard tell of *Simon, Menander, Saturninus, Basilides, Carpocrates, Cherinthus, Ebion, Valentinus, Secundus, Marcosus, Colorbasus, Heracleo, Lucianus, Seuerus*, and other like, before the Apostles were sent abroad? But vvhy stand we reckoning vp these? *Epiphanius* rehearseth vp fourescore sundry Heresies: and *Augustine* many moe, which sprang vp euen together vvith the Gospell. What then? Was the Gospell therfore not the Gospell, because Heresies sprang vp with all? Or, was Christ therfore not Christ? Or, was Christ and his Gospell the cause of these Heresies?

The cause
of Heresies.

And yet as we saide, dooth not this great crop, and heape of Heresies grow vp amongst

vs,

vs, which doo openly,abroade,
and frankly teach the Gospell.
These poysons take theyr be-
ginninges, theyr encreasinges,
& strength amongst our Ad-
uersaries, in blindnesse, and in
darknes, amongst whom Tru-
eth is vvith Tyrannie, and
Crueltie kept vnder, and can-
not bee heard, but in corners,
and secrete meetings. But let
them make a prooffe: Lette
them giue the Gospell free pas-
sage: Let the Trueth of Iesus
Christ giue her cleere light,
and stretch foorth her bright
beames into all partes: and
then shall they foorth-vvith
see, howe all these shaddowes
straight wiil vanish, and passe
away at the light of the Gos-
pell, euen as the thicke Mist of
the night cōsumeth at the sight
of the Sonne. For whilst these
men sit still, and make merry,
and

and doo nothing, we continually repress, and put backe all those Heresies, which they falsely charge vs to nourish, and maintaine.

Descention amongst those that professe the Gospell, is no certaine note of Heresie.

VVhere they say, that wee haue fallen into sundry Sectes, and would be called, some of vs *Lutherans*, and some of vs *Zuinglians*, and cannot yet well agree among our selues, touching the whole substance of our doctrine, what would these men haue said, if they had been in the first times of the Apostles, and holy Fathers: vvhether, *I hold of Paule*: an other, *I hold of Cephas*: an other, *I holde of Apollo*? When *Paule* did so sharply rebuke *Peter*? When vpon a falling out, *Barnabas* departed from *Paule*? When as *Origen* mentioneth, the Christians vvere deuided into so many factions, as that they

nu. they kept no more , but the
e all name of Christians in cōmon
falf. among them, being in no ma-
and ner of thing else like to Chri-
stians ? When as *Socrates* sayth,
vee for their Dissensions , and sun-
es, dry Sectes, they were laughed,
of & iested at openly of the peo-
vs ple in their stages, & common
ell game-playes ? When, as *Con-*
stantine the Emperor affirmeth,
of there vvere such numbers of
se variances, and braulings in the
Church , that it might iustlie
seeme a misery farre passing all
the former miseries ? When al-
so *Theophilus*, *Epiphanius*, *Chri-*
sostome , *Augustine* , *Ruffine*,
Hierome , being all Christians,
being all Fathers, being all Ca-
tholiques , quarrelled one a-
gainst an other, with most bit-
ter, and most remediless con-
tentions without end ? When,
as saith *Nazianzene*, the partes
of

The Apologie of the
 of one Body vvere consumed
 wasted one of an other? When
 the whole *East* parte of the
 Church was diuided from the
West, only about *leavened bread*,
 & only for the keeping of *Ea-*
ster day: vvhich were in deede
 no great matters to be strived
 for? And vvhen in all Coun-
 cels new *Creeds*, & new *Decrees*,
 continually were deuised?

VVhat would these Men
 (trowe yee) haue saide in those
 dayes? Which side would they
 specially then haue taken? And
 which would they then haue
 forsaken? VVhich Gospel
 vvoulde they haue beleueed?
 VVhom would they haue ac-
 counted for *Heretiques*, & who
 for *Catholiques*? And yet, what
 a stire, and reuell keepe the
 this day, onely vpon the two
 poore Names of *Luther* and
Zwinglius? Because these two
 men

What neede I say more? It were ouer long and tedious, to reckon vp all. So vncertaine & full of doubts is yet the vvhole Forme of these mens Religion, and doctrine, euen amongst theselues, frō whom it sprang, and grew vp first. For hardlie at any time doe they well agree betweene themselves: except it be peraduenture, as in times past, the Phariseis, and Saduceis: Or as Herode and Pilate accorded together against Christ.

The agree-
ment of Pa-
pists.

They were best therefore to goe, and set peace at home rather among themselves. Of a truth, Vnitie and Concorde dooth best becommie Religion: Yet is not Vnitie the sure and certaine marke, vvhetherby to knowve the Church of God. For there was the greatest Vnitie that might bee, a-

Euerie con-
sent is not a
true token
of the
Church of
G O D.

F 2 mongst

mongst them, that vvorship-
ped the golden Calfe, and a-
mong them which vvith one
voyce ioyntly cried against our
Sauiour Iesus Christ, *Crucifie
him*. Neither, because the Co-
rinthians were vnquieted with
priuate dissentions: or because
Paule did square with Peter, or
Barnabas with Paule: or be-
cause the Christians vpon the
very beginning of the Gospel,
were at mutuall discorde, tou-
ching some one matter or o-
ther, may we therefore thinke,
there was no Church of God
amongst them. And, for those
persons, whom they vpon spite
called *Zuinglians & Lutherans*,
in very deed they of both sides
be Christians, good friends, &
Brethren. They vary not be-
twixt theselues vpon the Prin-
ciples and Foundations of our
religion, nor as touching God,
or

or Christ, or the Holy Ghost,
or the meanes of Iustification,
or of euerlasting life, but vpon
one onely question, vvhich is
neyther weightie, nor great:
neither mistrust wee, or make
doubt at all, but they wil short-
ly be agreed. And if there be a-
ny of them, which haue other
opinion, thā is meete, we doubt
not, but ere it be long, they will
put aparte all affections, and
names factious, and that God
will reueale the truth vnto thē:
So that by better considering,
& searching out of the matter,
as once it came to passe in the
Councell of Chalcedon, all causes,
and seedes of dissention, shall
be thoroughly pluckt vp by the
roote, and be buried, and quite
forgotten for euer. VVhich
God grant.

But this is the heauiest and
most greeuous parte of theyr

Impietie in
times past
objected a-
gainst Chri-
stians.

The Apologie of the

slanders, that they call vs wicked and vngodly men, and say we haue throwne away all care of Religion. Though thys ought not to trouble vs much, whilst they thē selues that thus haue charged vs, know ful wel how spitefull, and vntrue their slander is.

Iustine the Martyr is a vvitness, that all Christians vvere called *ἄθεοι*, that is, a *Godlesse* people, as soone as the Gospell first beganne to bee published, and the name of Christ to bee openly declared. And vvhen *Polycarpus* stood to be iudged, the people stirred vp the President to sley, and murder all them, vvhich professed the Gospell, vvith these wordes, *ἀπαρτὸ ἀθεοῦ*, that is to say, *Ridde out of the vvay, these vvicked & Godlesse creatures*. And thys was, not because it was true, that

that the christians vvere God-
lesse indeede, but because they
would not worship stones and
stockes, which were then ho-
noured as God. The vvhole
world seeth plainly enough al-
ready, what wee and ours haue
endured at these mens handes
for Religion, & our only Gods
cause. They haue thrown vs in-
to prison, into water, into fire,
& haue embrued theselues in
our blood, not because we were
either adulterers, or robbers, or
murtherers, but onely for that
we confessed the gospel of Ie-
sus Christ, and put our confi-
dence in the lyuing God. And
for that we cōplained too iust-
ly & truly (lord thou knowest)
that they did breake the Law
of God for theyr owne most
vaine *Traditions* : and that our
aduersaries were the very foes
to the Gospel, and enemies
to

The Apologie of the
to Christes crosse, so wittingly,
and willingly, and obstinatelie
despising Gods commaunde-
ments.

The obiection
of man-
ners answered.

Wherefore, when these men
saw they could not rightly find
fault with our Doctrine, they
would needes picke a quarrell,
and inueigh and raile against
our manners, surmising, that
we doe condemne all wel doo-
ings: that we set open the dore
to all licentiousnes and lust, and
leade away the people from all
loue of Vertue. And in verie
deed, the life of all men, euen of
the deuoutest, and most Chri-
stian, both is, & euer-more hath
beene such, as one may alwaies
finde some lack, euen in the ve-
rie best, and purest conuersati-
on. And such is the inclination
of all creatures vnto euill, & the
readines of all men to suspect,
that the thinges which neyther
haue

haue been done, nor once were meant to be doone, yet may be easilie both heard, and credited to be true. And like as a small spot is soone espied in the neatest and whitest garment, euen so the least staine of dishonesty is soonest found out in the purest and sincerest life. Neyther take we all them, which haue at this day embraced the doctrine of the Gospell, to bee Angels, and to liue clearely without a nie mote, or wrinkle: nor yet thinke we these men neyther so blind, that if any thing may be noted in vs, they are not able to perceiue the same euē through the least creuie: nor so friendly, that they wil construe ought to the best: Nor yet so honest of nature, or courteous, that they will looke back vpon themselves, and weigh our liues by theyr owne.

If so bee wee list to search
thys matter from the bottoime,
vvee knowe, that in the verie
Apostles times there vvere
christians, through whom the
name of the Lorde was blas-
phemed, and euill spoken of a-
mong the Gentiles.

Constantius the Emperour
bewaileth, as it is written in *So-
zomenus*, that many waxed
woorse and woorse after they
had fallen to the Religion of
Christ. And *Cyprian* in a la-
mentable Oration, setteth out
the corrupt manners of his
time: *The vvhole some discipline*
(sayth hee) *which the Apostles*
left vnto vs, hath idlenes & long
rest nowe viterlie marred, euerie
one studied to encrease his liueli-
hoode: And cleane forgetting ei-
ther what they had doone before
whiles they were vnder the A-
postles, or what they ought conti-
nually

The maners
of the anci-
ent Church
decayed.

usually to doe hauing receined the
Fayth: They earnestly laboured
to make great theyr owne wealth,
with an vnsatiabie desire of con-
tiousnesse. There is no Deuoute
Religion, (sayth hee) in Priests,
no sounde fayth in Ministers, no
charitie shewed in good workes,
no fourme of Godlinesse in theyr
conditions: Men are become
effeminate, and Womens beantie
is counterfeited.

And before him Tertullian:
O (sayth hee) howe miserable
are wee that in these dayes are
called Christians: Wee liue like
vnto the Gentiles vnder the name
of Christ.

And, vvithout reciting of
many moe Writers, Gregorie
Nazianzene speaketh thus of
the pittifull estate of his ovvne
time: Wee, saith he, are in hatred
among the heathen for our owne
vices

*The Apologie of the
vices sake, we are also become now
a wonder, not onely to Angels, &
men, but euen to all the vngodlie.*
In this case was the Church of
GOD, when the Gospell first
beganne to shine, & when the
furie of Tyrants was not as yet
cooled, nor the sword taken of
from the Christians neckes.

Surely it is no new thing that
men bee but menne, although
they be called by the name of
christians.

The end of the third part.

The fourth part.

B Vt will these men, I pray
you, thinke nothing at all
of themselves, whilst they so
maliciouslie accuse vs? And
hauing leysure to beholde so
farre of, and to see what is done
both

both in Germanie , and in
Englande , haue they eyther
forgotten, or can they not see,
what is done at Rome? Or wil
they accuse vs, their owne life
being such, as no man is able to
make mention therof but with
shame? Our purpose heere is,
not to take in hand at this pre-
sent, to bring to light, and open
to the vvorlde those thinges,
which were meete rather to be
hid and buried with the wor-
kers of them. It befeemeth nei-
ther our Religion, nor our mo-
desty, nor our shamefastnesse.
But yet he, which giueth com-
maundement, that hee should
be called the *Vicar of Christ*, and
the *Head of the Church*, who also
heareth, that such thinges bee
done in Rome, who seeth thē,
who suffereth them, (for wee
wil goe no further) may easily
consider with him selfe, what
manner

A contrary
obiection of
manners.

The Apologie of the
manner of things they be. Let
him in Gods Name call to
mind, and let him remember,
that they be of his owne *Cano-*
nistes, and *Schoole Doctours*,
which haue taught the people,
that Fornication betweene sin-
gle folk is no sinne: (as though
they had fetcht that doctrine
from *Mitio* in *Terence*) whose
words be: *It is no sinne (beleue*
mee) for a young man to haunt
Harlots. Let him remember
they be of his own, which haue
decreed, that a Priest ought
not to be put out of his cure for
Fornication. Let him remem-
ber also, how *Cardinall Campe-*
gius, *Albertus Pighius*, & others
many moe of his owne, haue
taught, that the Priest, which
keepeth a Concubine, dooth liue
more holily, and chastly, then
he, *Which hath a Wife in Ma-*
trimony. I trust, hee hath not
yet

yet forgotten, that there bee many thousandes of *Common Harlots* in Rome: and that hee him selfe dooth gather yeerely of the same Harlots aboue thirtie thousand Duccates, by the way of an annual pension. Neither can he forget, that he himselfe doth maintain openly *Brothel-houses*, and by a most filthy lucre dooth filthily, and lewdly serue his owne lust. Were all things then pure, and holy in Rome, when *Iohane a Woman*, Iohane a Woman rather of perfect age, then of perfect life, was *Pope* there, and Pope. beare her self as the *Head of the Church*: And after that, for two whole yeeres, in that holy See she had playde the naughty packe, at last going in Procession about the Citty, in the sight of all her Cardinals, and Bishops, fell in trauaile openly in the streetes?

But

Gene. 38.

But what neede we rehearse
Concubines, and *Bawdes*? For
 that is now an ordinary, and a
 gainefull sinne in Rome. For
 Harlots sit there now a dayes,
 not as they did in times past,
 without the Citty vvalls, and
 with their faces hid and coue-
 red: but they dwell in Pallaces
 and faire houses: they stray a-
 bout in Court, and Market, &
 that with bare and open face:
 as who would say, they may
 not onely lawfully doo it, but
 ought also to be praised for so
 doing. What should we say a-
 ny more of this? Their vicious
 and abhominable life, is nowe
 thoroughly known to the whole
 world. *Bernard* writeth round-
 ly and truely of the Bishop of
 Romes house, yea and of the
Bishop of Rome him selfe. *Thy*
Pallace, saith he, *taketh in good*
men, but it maketh none: naughty
persons

persons thrive there, and the good decay. And who so ever hee were, which wrote the *Tripatite worke*, annexed to the *Counsell of Laterane*, he saith thus, So excessive at this day is the ryote, as well in the *Prelates and Bishops*, as also in the *Clarkes and Priests*, that it is horrible to be told.

But these things be not onely growne in vre, and so by custome and continuance of time well allowed, as all the rest of their doings in manner be, but they are now waxen olde, and rotten ripe. For who hath not heard, what a hainous act *Peter Aloisius*, Pope Paule the thirds Sonne, committed against *Cosmus Cheriuss* the Bishop of *Fanum*: what *Iohn Casa*, Archbishop of *Beneuentum*, the Popes Legate at Venice, wrote in the commendation of a most abominable filthines: and howe
he

he set foorth with most lothsome wordes, and wicked eloquence, the matter, vvhich ought not once to proceed out of any bodies mouth?

To whose eares hath it not come, that *Alphonſus Diazius* a Spaniard, being purpoſely ſent from *Rome* into *Germany*, ſo ſhamefully and deuiliſhly murdered his owne Brother *Iohn Diazius*, a moſt innocent and a moſt godly man, only becauſe he had embraced the goſpel of *Ieſus Chriſt*, and would not returne againe to *Rome*?

But it may chaunce, to this they will ſay: Theſe thinges may ſometime happen in the beſte gouerned Common-wealthes, yea, and againſt the Magiſtrates wills: and beſides, there be good Lawes made to puniſh ſuch. I graunt, it bee ſo? But by what good Lawes
(I

(I woulde knowe) haue these greate mischieues beene punished amongst them? *Petrus Aloisius*, after hee had doone that notorious Acte, that I spake of, was alwayes cherished in his Fathers bosome Pope *Paule* the third, and made his very deareling. *Diazius*, after hee had murthered his ovne Brother, was deliuered by the Popes meanes, to the ende he might not bee punnished by good Lawes. *Iohn Casa*, the *Archbysshop* of *Beneuentum* is yet aliue, yea, and lyueth at *Rome*, euen in the eye & sight of the most *holy Father*.

They haue killed infinite numbers of our Brethren, onely because they beleued truly, and sincerelie in Iesus Christ. But of that greate and foule number of Harlots, Fornicatours, Adulterers, vvhat one haue

haue they at any time (I say not, put to death) but eyther Ex-
cōmunicate, or once attached?
Why? Voluptuousnes, Adul-
tery, Ribaudry, Whoredome,
Murthering of Kinne, Incest,
and others more abhominable
partes, are not they counted
Sinne at Rome? Or, if they be
Sinne, ought *Christes Vicar,*
Peters Successour, the most holy
Father, so lightly, and slyly to
beare thē, as though they were
no Sinne, and that in the Citty
of Rome, and in that Principal
Tower of all *Holines*? O *holy*
Scribes, and Pharises, which ne-
uer knewe this kinde of *Holi-*
nes.

O, what a *Holines*, vvhhat a
Catholique Faith is this? *Peter*
did not thus teach at Rome:
Paule did not so liue at Rome:
they did not practise Brothel-
ry, as these doo openly: they
made

made not a yeerely reuenuē, & profit of Harlots : They suffered no common *Adulterours*, and wicked *Murtherers*, to goe vnpunished. They did not receaue them into their Familiarity, into their Counsell, into their household, nor yet into the company of Christian men. These men ought not therefore so vnreasonably to triumph against our lyuing. It had beene more wisdome for them, eyther first to haue proued good their own life before the world, or at the least, to haue cloaked it a little more cunningly ?

OF Disci-
pline.

For we doo vse still the old and auncient Lawes, and (as much as men may doo, in the manners vsed at these dayes, all things being so wholly corrupt) we diligently, and earnestly put in execution the Ecclesiasticall Discipline : we haue not common

The Apologie of the
 mon Brothel-houses of Strumpets, nor yet flockes of Concupines, nor Heardes of Harlot haunTERS: neither doo we prefer Adultery before Matrimony: neyther doo wee exercise beastly sensuality: neither doo we gather ordinary rents, and stipendes of Stewes: nor doo we suffer Incest, and abhominable naughtinesse, nor yet such *Atoisians, Casians, and Diazians* to escape vnpunished.

For if these thinges would haue pleased vs, we needed not to haue departed from these mens fellowship, amongst whom such enormities bee in theyr chiefe pride and price. Neither needed we for leauing them, to runne into the hatred of men & into most wilfull dangers.

Paule the fourth, not many moneths sithence, had at Rome in prison certaine *Augustino Fryer.*

n- Fryers, many Bishops, and a
u- great number of other deuoute
ot men, for Religions sake. Hee
re- racked them, and tormented
o- them: to make them confesse,
ife hee left no meanes vnassayed.
oo But in the end how many Bro-
nd thels, how many Whoremou-
oo gers, howe many Adulterers,
ni- how many incestuous persons
yet could he find of all those?

ia- Our God be thāked, althogh
we be not the men, we ought, &
de- professe to be, yet whosoever,
not & whatsoever we be, compare
e- vs with these men: & euen our
hō- owne life, and Innocency will
ey- soone proue vntrue, & cōdemn
he- their malicious surmises. For
a, we exhort the people to all ver-
en- tue, & well doing, not only by
s. bookes & preachings, but also
any by our examples, & behauour.
m- We also teach that the gospel is
tin- not a boasting, or bragging of
er. knowledge,

but that it is the Law of life, & that a Christian man (as *Tertulian* saith) ought not to speake honourably, but ought to live honourably: nor that they be the hearers of the Law, but the doers of the Law, which are iustified before God.

The obiection of sedition.

Besides al these matters, wherewith they charge vs, they are vvoont also to adde this one thing, which they enlarge with all kind of spite: that is, that we be seditious persons, that wee plucke the *Sword, and Scepter* out of *Kinges handes*: that wee arme the people: that wee ouerthrow indgment places, destroy the Lawes, make hauoke of possessions, seeke to make the people Princes, turne all things vpside downe: and, to be short, that we would haue nothing in good frame in a common vvealth. Good Lord, how often

often haue they sette on fire
Princes harts with these words,
to the ende they might quench
the light of the Gospell in the
very first appearing of it, and
that men might begin to hate
the same, ere euer they vvere
able to know it, and to the end
that euery Magistrate might
think, he saw his deadly enemy,
as often as hee saw any of vs.

Surely it should exceedingly
greeue vs, to be so malicious-
ly accused of most heinous tre-
son, vnlesse we knew, that christ
himselfe, the Apostles, and a
number of good christian mē,
were in time past blamed, and
reuiled in like sorte. For al-
though Christ taught, *They*
shold giue vnto Cesar, that which
was Cesars, yet was he charged
with sedition, and was accused
to deuise some conspiracie, and
to seeke waies to get the king-
G. dome.

The same
obiection
against the
Primitiue
Church.

The Apologie of the
dom. And therupon they cried
out with open mouth against
him in the place of iudgement:
*If thou let this man escape, thou
art not Casars friend.*

And though the Apostles
did likewise euermore, & sted-
fastly teach, that Magistrates
ought to be obeyed, *That euery
Soule ought to bee subiect to the
Higher Powers, not only for feare
of wrath, and punishment, but e-
uen for conscience sake,* yet beare
they the name to disquiet the
people, and to stir vp the mul-
titude to rebell. After this sorte
did Haman specially bring the
Nation of the Iewes into the
hatred of King Assuerus, be-
cause, sayd he, *they were a rebel-
lious and stubborne people, and de-
spised the ordinaunces, and com-
mandements of Princes.* Wicked
King Achab sayde to Elie the
Prophet of G O D, *It is thou,*
that

that troublest Israell. Amasias,
the priest at Bethell, laid a con-
spiracie to the Prophet Amos
charge, before king Ieroboam, Amos.7,
saying, *See, Amos hath made a*
conspiracie against thee, in the
midst of the house of Israell. To

be brieft, Tertullian saith, This Tertul. in
Apolog.
was the generall accusation of
all Christians, whiles he liued,
that they were Traitors, that
they were Rebels, and the ene-
mies of mankind. Wherfore, if
nowe adaies the Truth be like-
wise euill spoken of, and being
the same Truth, it was then, if it
be nowe like despitefully vsed,
as it was in times past, though it
be a grieuous and vnkind dea-
ling, yet can it not seem vnto vs
a new, or an vnwonted matter.

Fortie yeres agoe, & vpward,
it was an easie thing for the to
deuise against vs these accursed
speeches, and other too, soarer

then these : when in the midst of the darkenesse of that age, first began to spring, & to giue shine some one glimmering beame of Truth, vnknowne at that time, & vnheard of : when also *Martin Luther*, and *Huldericke Zwinglius*, beeing most excellent menne, euen sent of God to giue light to the whole Worlde, first came vnto the knowledge, and preaching of the Gospell : when as yet the thing was but new, & the successe vncertaine : & whē mens mindes stood doubtfull and amazed, and theyr eares open to all slanderous tales : and when there coulde bee imagined against vs no fact so detestable, but the people then woulde soone beleeeue it, for the noueltie and strangenesse of the matter. For so did *Symmachus*, so did *Celsus*, so did *Julianus*, so did *Porphi-*

Porphirius the olde foes to the gospel, attempt in times past to accuse all *christians* of sedition and treason, before that eyther Prince or people were able to knowe, who those *christians* were, what they professed, what they beleueed, or what was theyr meaning.

But nowe, sith our very enemies do see, & cannot deny, but we euer in all our wordes, and writings haue diligētly put the people in mind of their duety, to obey their Princes and Magistrates, yea though they bee wicked, (for this doth very triall and experience sufficientlie teach, and all mens eyes, who so euer, and where soeuer they be, doe well see, & witnes for vs) it was a foule part of thē to charg vs with these things: and, seeing they coulde finde no newe and late faultes, therefore to seeke

to procure vs enuie onely with
state and ouerworne lyes.

The gospell
doth not de-
stroy Com-
mō wealths.

We giue our Lorde GOD
thanks, whose onely cause thys
is, there hath yet at no time
beene any such example in all
the Realmes, Dominions, and
Common weales, vvhich haue
receaued the Gospell. For wee
haue ouerthrowne no King-
dome: VVe haue decayed no
mans power or right: We haue
disordered no Cōmon wealth.
They continue in their owne
accustomed state, and auncient
dignity, the Kings of our coun-
try of England, the Kinges of
Denmarke, the Kings of Sue-
cia, the Dukes of Saxonie, the
Counties Palatine, the Mar-
quesses of Brandeburge, the
Lantsgraues of Hefsia, the cō-
mon wealths of the *Heluetians*,
& *Rhetians*, & the free citties, as
Argentine, *Basile*, *Franckesford*,
Ulme

Vlme, Augusta, & Norenborg, do all, I say, abide in the same Authority, and estate, wherein they haue been heretofore: or rather in a much better, for that by meanes of the gospel they haue theyr people more obedient vnto them, then euer they had before. Let thē goe, I pray you, into those places, where at thys present, through Gods goodnes and mercy, the Gospell is taught. Where is there more maiestie? where is there lesse arrogancie and tyranny? where is the Prince more honoured? where is the people lesse vnru-
lie? where hath there at anie time either the Cōmon wealth, or the Church beene in more quiet?

Perhaps, ye will say, from the first beginning of this doctrine, the Common sort euery where beganne to rage, and to rise through-

The Apologie of the
throughout *Germanie*. Allowe
it were so, yet *Martin Luther*,
the publisher, and setter for-
ward of this doctrine, did write
meruailous vehemently and
sharply, against them, and re-
claimed them home to peace,
and obedience.

But, whereas it is wont some-
time to be obiected by persons
wanting skill, touching the
Heluetians change of state, and
killing of *Leopoldus* the Duke
of *Austria*, & restoring by force
their country to liberty, all that
was done, as appeareth plainly
by all Stories, for two hundred
and threescore yeeres past, or a-
boue, in the time of Pope *Bo-
niface* the eyght, when the au-
thority of the Bishop of Rome
was in greatest iolity, about two
hundred yeeres before *Hulde-
ricus Zuinglius* eyther began to
teach the Gospell, or was yet
borne.

born. And euer since that time, they haue had al thinges still & quiet, not only frō forraine enemies, but also from all ciuile dissention. And if it were a sin in the *Heluetians*, to deliuer their owne country from forraine gouernment, speciallie when they were so proudly & tyrannously oppressed, yet to burthen vs with other mennes faultes, or them with the faultes of their forefathers, it is against all right and reason.

But O immortall God, & wil the Bishop of Rome accuse vs of treason? Will hee teach the people to obey, and folow their Magistrates? or hath he any regarde at all of the maiestie of a Prince? why doth hee then, as none of the olde Bishoppes of Rome euer did, suffer himselfe to bee called of his flatterers, *Lorde of Lordes*, as though hee

The obiection turned against the aduersaries.

Agu. Steu- chus.

G s would

Antonius de
Rosollis.

De Maior.
& Obedien.
Solitæ.
De Maior.
& Obedien.
vnam sancti.

would haue all Kinges & Prin-
ces, who, & what soeuer they be,
to be his vnderlings? why doth
he vant himselfe to bee *King of*
Kings, & to haue *Kingly royaltie*
ouer his subiects? Why cōpel-
leth he all Emperors & princes
to swear to him fealtie, and true
obedience? Why doth he boast
that the *Emperours Maiestie* is a
thousande folde inferiour to him?
and that for this reason speci-
ally, because God hath made
two lights in heauen: and be-
cause Heauen and Earth were
created, not in two beginnings,
but in one? Why hath he and
his fellowes (like *Anabaptistes*
and *Libertines*, to the ende they
might runne on more licence-
ouslie and carelesly) shaken of
the yoke, and exempted them-
selues from being vnder a ciuill
Power? Why hath hee his Le-
gates (asmuch to say as most
subtle

subtle spyes) lying in waite in all Kings courts, councells, and Priuie-chambers? Why doth he, when he list, set the christi-an Princes one against another, and at his owne pleasure trouble the whole world with debate and discord? Why doth he excommunicate, and commaund to bee taken as a Hea-then and a Pagan, any Chri-stian Prince, that renounceth his Authoritie? And why pro-miseth he his *Indulgences & his Pardons* largely to any, that wil, (what way soeuer it be) kil any of his enemies?

Doth he maintaine Empires and Kingdoms? Or dooth hee once desire, that cōmon quiet should be provided for? You must pardon vs, good Reader, though we seeme to vtter these things more bitterly & biting-ly, then it becōmeth Diuines to doe.

doe. For both the shamefulness
of the matter, and also the de-
fire of rule in the Bishoppe of
Rome is so exceeding, and out-
ragious, that it could not vvell
be vttered with other vvordes,
or more mildly. For he is not a-
shamed to say in opē assembly,
that al iurisdiction of al the Kings
& princes of the world dependeth
of himselfe. And to feed his am-
bition and greedines of rule, he
hath pulled in peeces the Em-
pire of Rome, and vexed and
rent whole Christendom asun-
der. Falsly and traiterously also
did he release the *Romaines, the*
Italians, and himselfe to, of the
oth, wherby they and hee were
straitly bound to be true to the
Emperor of Grecia, & stirred vp
the same *Emperours* subiects to
forsake him: & calling *Carolus*
Magnus out of France into Ita-
ly, made him *Emperor*: such a
thing,

Clemens. 5.
in Concil.
Viennen.
Leo Papa. 3.

Zacharias
Papa.

thing, as neuer was seene before.

He put *Chilpericus* the French King, being no euill Prince, beside his Realme, onely because he fancied him not, & wrongfully placed *Pipine* in his room. Againe, after hee had cast out *King Phillip*, if hee could haue brought it to passe, he had determined, and appointed the *Kingdom of Fraunce* to *Albertus* the King of *Romaines*.

He vtterly destroied the state of the most flourishing Citry, & Common weale of *Florence*, Clemen. 7. his owne natieue Countrey, and brought it out of a free, and peaceable state, to be gouerned at the pleasure of one man: he brought to passe by his procurement, that whole *Sainoy* on the one side was miserably spoiled by the *Emperour Charles* the fifth, & on the other side by the Idem Clemen. 8. French

The Apologie of the French King, so that the poore vnfortunate *Duke* had scant one city left him to hide his head in.

We are accloied with Examples in this behalfe, & it should be very tedious to reckon vp all the notorious praetises of the Bishops of Rome. But of which side were they, I beseech you, that *poisoned Henry the Emperor*, euen in the receauing of the Sacrament? Which *poysoned Victor the Pope*, euen in the receauing of the Chalice? VVhich *poysoned our King Iohn, King of England*, in a drinking Cup? Who so euer at least they were, and of what sect so euer, I am sure, they were neither *Lutheranes*, nor *Zuinglianes*.

What is he at this day, which alloweth the mightiest Kings, and Monarchies of the worlde to kisse his blessed Feete?

What is hee that commaundeth

deth the *Emperour*, to goe by him at his horse bridle, and the *French King* to holde his stirrop, when hee goeth to horsebacke?

Who hurled vnder his table *Francis Dandalus*, the Duke of Venice, King of Creta, & Cyprus, fast bound with chaines, to feed of bones among his dogs.

Who sette the Emperiall Crowne vppon the *Emperour Henry* the sixths head, not with his hand, but with his foote: & with the same foote againe cast the same Crowne off, saying withall, *I haue Power to make Emperours, and to vnmake them againe at my pleasure?*

Who put in Armes *Henry* the Sonne against the *Emperor* his Father *Henry the Fourth*, & wrought so, that the Father was taken prysoner of his ovvne Sonne, and beeing shorne,
and

The Apologie of the
and shamefully handled, vvas
thrust into a Monastery, where
with hunger, and sorrow, hee
pined away to death.

Who, so ill fauouredly, and
monstrously put the *Emperour*
Frederikes necke vnder his feet,
and, as though that were not
sufficient, added further this
text out of the Psalmes: *Thou*
shalt goe vpon the Adder, and
Cockatrice, and shalt treade the
Lyon and Dragon vnder thy feet?
Such an Example of scorning,
and contemning the Maiestie
of a Prince, as neuer before that
time was hearde tell of in anie
remembrance: except, I weene,
either of *Tamerlanes the King of*
Scythia, a wild, and a Barbarous
Creature, or else of *Sapor King*
of the Persians. All these not-
withstanding were Popes, all
Peters Successours, all most Holy
Fathers: whose seuerall wordes
we

we must take to be as good, as
seuerall Gospels.

If we be counted Traytors, which doo honour our Prin-
ces, which giue them all obedi-
ence, as much as is due to them
by Gods worde, and doo pray
for them : what kinde of men
then be these, which haue not
only done all the things before
said, but also allow the same for
specially well done ? Doo they
then either this way instructe
the people as we doo, to reue-
rence their Magistrate ? or can
they with honesty appeach vs
as seditious Persons, breakers of
the common quiet, and despi-
sers of Princely Maiesty ?

Truly we neither put off the
yoake of obedience frō vs, nei-
ther doo we disorder Realmes :
nor doo wee sette vp, or pull
downe Kings : nor doo wee
translate Gouvernmentes : nor
giue

A compari-
son of the
obedience
and doc-
trine of both
parts.

giue wee our Kings poyson to
drinke: nor yet hold foorth to
them our feet to kisse: nor op-
probriously triumph ouer the:
nor leape into their necks with
our secte.

Chrisost.in
13.ca.ad
Romanos.

This rather is our Profession,
this is our Doctrine, that euery
soule, of what calling so euer it
be, be it *Monke*, be it *Preacher*,
be it *Prophet* be it *Apostle*, ought
to be Subiect to Kings & Ma-
gistrates: yea, and that the *Bi-
shop of Rome* him selfe, vnlesse
he will seeme greater the *Euan-
gelists*, then the *Prophets*, or the
Apostles, ought both to ac-
knowledge, and to call the *Em-
perour his Lord, and Maister*: as
the old Bishops of Rome, who
liued in times of more grace, e-
uer did.

Gregor.sæ-
pe in Epist.

Obedience
due to Ma-
gistrates.

Our common teaching also
is, that we ought so to obey Prin-
ces, as men sent of God: and, that
wh

who so withstandeth them, withstandeth Gods ordinance. This is our Doctrine: and this is well to be seene both in our Books, and Preachings, and also in the maners and modest behauiour of our people.

But where they say, we haue gone away from the Vnity of the Catholique Church, this is not only a matter of malice, but besides, though it be most vntrue, yet hath it some shewe, & appearance of truth. For the common people, and ignorant multitude giue not credite onely to things true, and of certainty, but euen to such things also if any chaunce, which may seeme to haue but a resemblance of truth. Therefore we see, that little, and crafty personnes, vwhen they had no truth on their side, haue euer contended and hotely argued with

The obiection of departing from the Catholique church.

with things likely to be true, to the intent, that they vvhich were not able to espy the very ground of the matter, might be carried away at least with some pretence, and probality, or likelihood of the truth.

Tertul. in
Apologeti-
co.

In times past, whereas the first Christians, our Forefathers, in making their Prayers to God, did turne them selues towards the East, as for the most part the maner was, there were that said, *They worshipped the Sunne, and reckoned the same as their God.* Againe, where our Forefathers said, that as touching Immortall and Euerlasting Life, they liued by none other meanes, but by the *Flesh and Blood of that Lamb without spot,* that is to say, of our Sauour Iesus Christ, the enuious Creatures, and Enemies of Christes Crosse, whose only care was to bring

bring Christian Religion into
flaunder, by all manner of waies,
made the people beleue, that
they were wicked persons, that
they *sacrificed mens Flesh, and* Ibidem.
drunke mens Blood.

Also, where our Forefathers
saide, that, before God *there is*
neither Man, nor Woman, and
that for attayning to the true
Righteousnes, there is no di-
stinction at all of persons: and,
vvhwhereas they called one ano-
ther indifferently by the name
of *Sisters*, and *Brothers*, there
wanted not men, which forged
false tales vpon the same, say-
ing, that the Christians made
no difference among theselues,
either of age, or of kinde: but
like brute beastes, without re-
gard, had to doo one with an
other.

And, whereas, to pray to-
gether, and to heare the Gos-
pell,

Ibidem.

August. Cō-
tra Faust. li.
20. ca. 13.

pell, they met often together in secret, and by-places, because Rebels sometime were wont to doo the like, therefore Rumours vvere euery where spreade a-broade, that they made *privie Confederacies*, and tooke counsaile together, either to kill the Magistrates, or to subuert the Common-wealth. And whereas in celebrating the Holy Mysteries after Christ his Institution, they tooke *Breade and wine*, they were therefore thought of many, to woorshippe, not *Christ*, or *God*, but *Bacchus*, and *Ceres*: for so much as those vaine Gods were worshipped of the Heathens in like sort, after a prophane Superstition, with *Bread and Wine*.

These things were beleueed of many, not because they were true in deede, (for what could be more vnttrue?) but because they

they were like to be true, and through a certaine shadowe of truth might the more easily deceaue the simple.

On this fashion lykevise doo these men slaunder vs as Heretiques, and say that wee haue left the Church, and fellowshippe of Christ: not because they thinke it is true, for they do not much force of that, but because to ignorant folke, it might perhaps some way appeare true.

Wee haue in deede put our selues a-part, not as Heretiques are woont, from the church of Christ, but as all good men ought to doo, from the infection of naughty persons and Hipocrites. Neuerthelesse in this point they triumph meruailously, *that they be the church, that theyr Church is Christes Spouse, the Piller of Truth, the Arke*

The Apologie of the
Arke of Noe : and, that with-
 out it there is no hope of Sal-
 uation.

Contrariwise, they say, *that*
we be Runagates : *that we haue*
torne Christes seate : that we are
 plucked quite off from the Bo-
 dy of Christ, and haue forsaken
 the Catholique Fayth . And,
 vwhen they leaue nothing vn-
 spoken, that may neuer so false-
 ly, and maliciously be saide a-
 gainst vs, yet this one thing are
 they neuer able truly to say, that
 we haue swarued, eyther from
 the Word of God, or from the
 Apostles of Christ, or from the
 Primitiue Church.

The Ca-
 tholique
 Chnrch.

Surely we haue euer iudged
 the Primitiue church of Chri-
 stes time, of the Apostles, and
 of the Holy Fathers , to be the
 Catholique Church : neyther
 make wee doubt to name it,
Noes Arke, *Christes Spouse*,
 the

the Piller and upholder of all Truth: nor yet to fixe therein the whole meane of our Saluation. It is doubtlesse an odious matter, for one to leaue the fellowship whereunto hee hath been accustomed, and specially of those men, who, though they be not, yet at least seeme to be, and be called Christians. And, to say truly, we doe not despise the Church of these men (how soeuer it bee ordered by them nowe adayes) partly for the names sake it selfe, & partly for that the gospell of Iesus Christ hath once beene therein truely, and purely set forth. Neyther had we departed therefrō, but of very necessitie, and much against our wills.

But I put case, an Idole be set vp in the Church of God, and the same desolatiō which christ prophecied to come, stode

H. open-

The Apologie of the
openly in the Holye Place?
What if some Theefe, or Pirat
inuade, & possesse *Noes Arke*?
These folkes, as often as they
tell vs of the Church, meane
thereby themselves alone, and
attribute all these titles to theyr
owne selues, boasting, as they
did in times past, that cried out,
The Temple of the Lorde: The
Temple of the Lorde: Or, as the
Phariseis, & Scribes did, which
craked they were Abrahams
chyl dren.

Thus with a gay, and iollie
shewe, deceiue they the simple,
and seeke to choke vs with the
bare name of the Church.

Much like as if a theefe, whē
hee hath gotten into an other
mannes house, and by violence
eyther hath thrust out or slaine
the owner, shoulde afterwarde
assigne the same house to him-
selfe, casting forth of possession
the

the right Enheritour: Or, if
Antichriste, vwhen hee had
once entred into the *Temple of*
God, shoulde afterwarde say,
This house is mine ovvne, and
Christ hath nothing to doe
withall.

For these menne nowe, after
they haue left nothing remain-
ing in the Church of GOD,
that hath any likenesse of hys
Church, yet will they seem the
Patrons, and the valiant main-
tainers of the church. Verilie
like as *Gracchus* amongst the
Romaines, stooode sometime in
defence of the *Treasurie*, not-
withstanding, vvith this pro-
digalitie, and fonde expenses,
hee had vtterlie vvaisted the
vvhole stocke of the *Treasu-*
rie. And yet was there neuer a-
ny thing so wicked, or so far out
of reason, but lightly it might
be couered & defended by the

name of the Church. For the Waspes also make honicombs, as well as Bees, although there be no hony in them : and wicked men haue companies like to the Church of God. Yet for all that, They bee not straight way the people of God, which are called the people of GOD, neyther bee they all Israelites, as many as are come of Israell the Father.

Aug. in Sermon. Contra Arianos, to 6.

Augu. in Epist. 48. ad Vincen.

Epipha.lib. 1, Hære. 30.

Sozom.lib. 6. ca. 38.

The *Arians*, notwithstanding they were *Heretiques*, yet bragged they, that they alone were the *Catholiques*, calling all the rest, nowe *Ambrosians*, nowe *Athanasians*, nowe *Iohannites*. And *Nestorius*, as sayth *Theodorete*, for all that hee was an *Heretique*, yet couered hee him selfe τὸ θεοδοσίαν ἀποχρίσας, that is to witte, with a certain cloke, and colour of the true, & right Fayth.

Ebion,

Ebion, though he agreed in opinion with the *Samaritanes*, yet, as saith *Epiphanius*, he would needes bee called a *Christian*. The *Mahometists* at thys day, for all that all Histories make plaine mention, and themselues also cannot deny, but they tooke their first beginning of *Agar the bond Woman*, yet for the very name, and stocks sake, chuse they rather to bee called *Saracens*, as though they came of *Sara the free Woman*, & *Abrahams true and lawfull Wife*.

So likewise the false prophets of all ages, which stood vp against the *Prophets of God*, and resisted *Esaias*, *Ieremie*, *Christ*, and the *Apostles*, at no time craked of anie thing so much, as they did of the name of the Church. And for none other cause dyd they so fearce-ly vex them, and call them

The known Church may etc.

The Apologie of the
Runagates, & Apostates, then
for that they had forsaken their
fellowshippe, and kept not the
ordinaunces of the *Elders*.

Wherefore, if we would fol-
lowe the iudgements of those
men onely, who then gouer-
ned the Church, and would re-
spect nothing els, neither God,
nor his Word, it must needs be
confessed, that the Apostles
were rightly, and by iust Lawe
condemned of them to death,
because they fell from the Bi-
shops, and Priests, that is, you
must thinke, from the *Catho-
lique Church*, and because they
made newve alterations in Re-
ligion, contrarie to the Bishops
and Priestes vviles, yea, & for
all theyr spurning so earnestlie
against it.

Wherefore, like as it is writ-
ten, that *Hercules* in olde time
was forced, in striuing with *An-*

teus that huge Giant, to lift him quite vp from the *Earth*, that was his *Mother*, ere he could conquer him : euen so must our Aduersaries be heaued frō theyr *Mother*, that is frō thys vaine colour, and shaddow of the Church, wherewith they so disguise, and defende themselves : otherwise they cannot be brought, to yeelde vnto the word of God. And therefore sayth Ieremie the Prophet, Make not such great boast, that the *temple of the Lorde* is vvith you. This is but a vaine confidence : these are but lies. The Angel also saith in the Apocalyps : They say, they be Iewes : but they be the sinagoue of sathan. And *Christ* saide to the *Phariseis*, whē they vaunted thē selues of the kinred & blood of Abraham : *Ye are of your father* Iohn, 8,
the denil, for you resemble not

H 4. your

The Apologie of the
 your Father *Abraham* : As
 much to say, as, *Yee* are not the
 men, ye would so faine be cal-
 led: ye beguile the people with
 vaine titles : & abuse the name
 of the Church , to the ouer-
 throwing of the Church.

Why wee
 departed from
 the Church
 of Rome.

So that these mens parts had
 beene, first to haue cleerly and
 truly proued, that the *Romish*
Church, is the true and right in-
 structed *Church of God* : and
 that the same, as they doe order
 it at this day, dooth agree with
 the primitiue church of Christ,
 of the Apostles, and of the ho-
 ly Fathers , which wee doubt
 not, but was indeede the true
 Catholique Church.

For our parts, if wee could
 haue iudged, *Ignorance*, *Error*,
Superstition, *Idolatrie*, mens *In-
 uentions*, and the same cōmon-
 lie disagreeing with the Holie
 Scriptures , either to please
 God,

God, or to be sufficient for the obtaining of euerlasting saluation : or, if we could ascertaine our selues, that the *Word of God* was vwritten but for a time onlie, and afterward againe ought to be abrogated, and put away: or els, that the sayings & commandements of God ought to bee subiect to mans will, that, whatsoeuer God sayth, & cōmandeth, except the Bishop of Rome will, and commaund the same, it must bee taken as voyde and vnspoken. If vvee could haue brought our selues to belecue these thinges, vve graunt there had beene no cause at all, vvhy we shoulde haue left these mennes Companie.

As touching that wee haue nowe doone, to departe from that *Church*, whose errors were proued, and made manifest to

H. j.

the

the world, which Church also, had already evidently departed from Gods Word, and yet not to depart so much from it selfe, as from the errours thereof, and not to doe this disorderlie, or wickedly, but quietly, and soberly, we haue doone nothing heerein against the doctrine, either of Christ, or of his Apostles. For neither is the Church of God such, as it may not be dusked with some spotte, or asketh not sometime reparation. Else, what neede there bee so manie Assemblies and Councelles, without the which, as sayth, *Egidius*, the Christian Fayth is not able to stand? *For looke* (sayth he) *how often Councelles are discontinued, so often is the Church destitute of Christ.*

In Concil.
Lateranens.
sub Iulio. 2.

Or, if there bee no perrill, that harme may come to the Church, what neede is there,
to

to retaine to no purpose the *Names of Bishoppes*? For so it is novve commonly vsed among them. The Names onely they beare, and doe nothing. For if there be no Sheepe, that may stray, why be they called Shepherdes? If there bee no Citty that may be betrayed, why bee they called VVatchmen? If there be nothing, that may run to ruine, vvhy bee they called Pillers?

Anon after the first creation of the Worlde, the Church of God began to spread abroade, & the same was instructed with the Heauenly Worde, vvhich GOD himselfe pronounced with his owne mouth. It vvas also furnished vvith Diuine Ceremonies. It was taught by the Spirit of God, by the Patriarkes, & Prophets, & continued so euen till the time, that
Christ

Christ shewed himselfe to vs in the flesh . Thus notwithstanding, how often, ô good God, in the meane while, and howe horribly was the same Church darkned, and decayed ?

The state
and condi-
tion of the
Church vp-
pon earth.

Where was that church the, *when all flesh vpon earth had de- filed his owne way* ? Where was it, when amongst the number of the whole world, there were onely eight persons (and neyther they all chaste, and good, neither) whom Gods will was shoulde bee saued aliue from the vniuersall destruction, and mortality ? VVhen *Elie* the Prophet so lamentably, & bitterly made his moane, that *one- lie himselfe was left* of all the whole Worlde, which did tru- lie, and duely vvorshippe GOD ? And when *Esay* said, *The Siluer of Gods people*, (that is of the Church) *was become Drosse :*

3, Reg, 13,

Esay, 1,

Drosse : And that the same
Citty which aforetime had beene
Faithfull, was now becom an Har-
lot : And that in the same there
was no part sound throughout the
whole body, from the head to the
foote ? Or else, whē Christ him
selfe said, That the House of God *Matthæ. 21.*
was made, by the Pharisies, and
Priests, a denne of Theeves ?

Of a truth, the church, euen
as a corne field, except it be ea-
red, manured, tilled, and trim-
med, will in steede of Wheate,
bring foorth Thistles, Darnell,
and Nettles. For this cause did
God sende euer among, both
Prophets, and Apostles, & last
of al his owne Sonne, who might
bring home the people into
the right way, & repaire a-new
the tottering church after shee
had erred.

But least some man should
say, that the fore-saide thinges
happe-

page, 158.

The Apologie of the
happened onely in the time of
the Law, of Shadowes, and of
Infancy, when the Truth lay
hid vnder Figures, and Cere-
monies, when nothing as yet
was brought to perfection, whē
the Lawe vvas not grauen in
mens harts, but in stone: (And
yet were that but a foolish di-
stinction) for euen at those days
there was the very same God,
that is now, the same Spirit, the
same Christ, the same Faith, the
same Doctrine, the same hope,
the same Inheritance, the same
Couenant, and the same Efficacie & Vertue of Gods word:
Eusebius also saith, *All the faith-
full, euen from Adam untill
Christ, were in deede very Chri-
stians* (though they vvere not so
termed:) But, as I sayde, least
men should thus say still, *Paule
the Apostle* founde the lyke
faults, and falls, euen then in the
prime

prime, and chiefe of the Gospell, in the greatest perfection, and in the Light : so that hee was compelled to write in this sort to the *Galathians*, whom he had well before instructed : *I feare me least I haue laboured amongst you to small purpose, and least yee haue heard the Gospell in vaine. O my little Children, of whom I trauaile a-newe, till Christe bee fashioned againe in you :* And, as for the Church of the *Corinthians*, howe foulely it was defiled, it is nothing needfull to rehearse . Nowe tell mee, might the Churches of the *Galathians*, and *Corinthians* goe amisse, and the Church of Rome alone may not faile, nor goe amisse ?

Surely Christ prophesied long before of his Church, that the time should come, whē *Desolation* should stand in the Holy Place.

page. 160.

The Apologie of the

- Place. And S. Paule saith, that
2, Thessa. 2. *Antichrist* should once set vp
his owne Tabernacle, & stately
Seate in the Temple of God: &
Daniel. 8. that the time should be, when
men should not away with whole-
some Doctrine, but be turned back
unto fables, and lies, & that with-
in the very Church. Peter like-
wise telleth, how there should
be teachers of lies in the Church
of Christ: Daniell the Prophet
speaking of the latter times of
Antichrist, Truth, saith he, in
that season shal be throwne under
foote, and troaden vpon in the
world. And Christ saith, The
calamity, & cōfusion of things
shall be so exceeding great, that
Matthæ. 24. euen the chosen, if it were possible,
shall be brought into error: and
that these thinges shall come to
passe, not amongst the Gentiles,
and Turkes, but euen in the ho-
ly Place, in the Temple of God, in
the

the Church, and in the Company
and Fellowship of those, vvhich
professe the name of Christ.

Albeit these same warnings
alone may suffice a wise man,
to take heede, he doo not suffer
him selfe rashly to be deceaued
with the name of the Church,
and not to stay, to make further
inquisition thereof by Gods
vvord, yet beside all this, many
Fathers also, many Learned, &
Godly men, haue often, and
carefully complained, howe all
these thinges haue chaunced in
their life time. For euen in the
middest of that thicke mist of
darknes, God would yet there
should be some, who, though
they gaue not a cleare, & bright
Light, yet should kindle, were it
but some sparke, which men,
being in the darknesse, might
espie.

Hilarius, when things as yet
were

page, 162.

Contra Aux-
entium.

Of the cor-
rupted state
of the
Church of
Rome.

The Apologie of the
were almost vncorrupt, and in
good case to, *Yee are ill decea-
ued* (saith hee) *with the lone of
walls: yee doo ill woorshippe the
Church: in that yee worship it in
houses, and buildings, yee doo ill
bring in the name of Peace under
roofes. Is there any doubt, but An-
tichrist will haue his Seate under
the same? I rather reckon Hills,
Woods, Pooles, Marishes, Pri-
sons, and Quauemires, to be pla-
ces of more safety: for in these the
Prophets either abiding of theyr
accord, or forced thither by vio-
lence, did prophesie by the Spirit of
God.*

Gregor. lib.
4, ad Mauri-
tium.

Gregory, as one, which per-
ceaued, and fore-sawe in his
minde the wracke of all things,
wrote thus of *Iohn Bishoppe of
Constantinople*, the first of all o-
thers, that commaunded him
selfe to bee called by this new
name, *The Vniuersall Bishoppe*
of

of Christes whole Church: If the Church, saith hee, shall depend upon one man, it will soone fall downe to the ground. VVho is hee, that seeth not, howe this is come to passe long si-
thence? For long agoe hath the Bishop of Rome, willed to haue the whole Church depende upon him selfe alone. Wherefore it is no meruaile, though it be cleane fallen downe long agoe.

Bernard the Abbate, aboue foure hundred yeeres past, wryteth thus. Nothing is nowe Papists doe sincere, and pure amongst the confesse the Cleargie: wherefore it resteth, errours of that the Man of Sinne should be their church. reuealed. The same Bernard in his Treaty of the Conuer-
sion of Saint Paule: It seemeth nowe, sayth hee, that Per-
secution hath ceased: no no, per-
secution seemeth but now to begin
and

The Apologie of the
and that euen from them, which
haue chiefe preheminance in the
Church. Thy friends and neigh-
bours, ô God, haue drawne neere,
and stooode vp against thee : from
the sole of the foote to the crowne
of the head, there is no part whole.
Iniquity is proceeded from the El-
ders, the Iudges, and Deputies,
which pretend to rule thy people.
Wee cannot say now, Looke home
the people is, so is the Priest. For
the people is not so ill, as is the
Priest. Alas, alas, ô Lord God,
the selfe same persons be the chiefe
in persecuting thee, which seeme
to loue the Highest place, & beare
moſt rule in thy Church. The
same Bernard againe vpon the
Canticles writeth thus : All they
are thy friendes : yet are they all
thy foes : All thy kindsfolke : yet
are they all thy aduersaries. Being
Christes seruants, they serue An-
tichrist. Behold in my rest, my
bitter-

bitternes is most bitter.

Roger Bacon also, a man of great fame, after he had in a vehement Oration touched to the quick the wofull state of his owne time; *These so many errors, saith he, require, & looke for Antichrist.*

Gerson complaineth, that in his daies all the Substance, and efficacie of Sacred Diuinitie was brought vnto a glorious contention, and ostentation of wits, and very Sophistry.

The poore men, called *pau-peres à Lugduno*, men, as touching the manner of their life, not to bee misliked, were woont boldly to affirme, that the *Romish Church* (from whence alone all Counsell, and Order was then sought) was the very same *Harlot of Babilon*, & route of deuils, whereof is Prophefied so plainly in the *Apocalips*.

I know well enough the authority of these fore-saide persons, will be but lightly regarded amongst these men. How then if I call foorth those for witnes, whom they them selues haue vsed to honour? What if I say, that *Adrian the Bishop of Rome* did frankly confesse, that all mischiefes burst out first frō the high *Throane of the Pope of Rome?*

Platina.

Pighius acknowledgeth herein to be a fault, that many abuses are brought in, euen into the very *Masse*, which *Masse* otherwise he would haue seeme to be a most reuerend matter. *Gerson* saith, that through the number of most fond *Ceremonies*, all the Vertue of the *Holy Ghost*, which ought to haue full operation in vs, and all true godlinesse is vtterly quenched, and dead. Whole *Gracia* and

Asia

Asia complaine, how the *Bishops of Rome* with the martres of their *Purgatories* and *Pardons*, haue both tormēted mens Consciēces, and picked their purses.

As touching the Tiranny of the *Bishops of Rome*, & their Barbarous Persianlike Pride, to leaue out others, whom perchance they reckon for enemies, because they freely & liberally find fault with their vices, the same men, which haue led their life at Rome in the *holy City*, in the face of the most Holy Father, who also were able to see all their secrets, and at no time departed from the *Catholique Faith*, as for example, *Laurentius Valla*, *Marsilius Patavinus*, *Francis Petrark*, *Hierom Sauanorola*, *Abbat Ioakim*, *Baptist of Mantua*, and before all these, *Bernarde the Abbate*, haue

haue many a time and much complained of it , giuing the world also sometime to vnderstand, that the Bishop of Rome him selfe (by your leaue) is very *Antichrist*. Whether they spake it truly, or falsely, let that goe: sure I am, they spake it plainly. Neyther can any alledge , that those Authors were *Luthers* or *Zwinglius* Schollers : for they liued not onely certaine yeeres, but also certaine ages ere euer *Luther* , or *Zwinglius* names were heard of . Yea, they did see also euen at that time , that errours vvere crept into the Church , and wished for the amendment of them.

And vvhath meruaile if the Church were then carried away with errours in that time, specially when neyther the Bishop of Rome, who then onely ruled the roost, nor almost any other, either

either did his dutie, or once vnderstood what was his ductie? for it is harde to bee beleeued, whiles they were idle, and fast asleepe, that the deuill also all that while eyther fell a sleepe, or els continually lay idle. For how they were occupied in the meane time, & with what faithfulness they tooke care of Gods House, though wee holde our peace, yet I pray you, let them heare *Bernarde* their ovvne friend.

The Bishoppes (saith hee) *who nowe have the charge of GODS Church, are not Teachers, but Deceiuers: They are not Feeders, but Beguilers: They are not Prelates, but Pilates.* These words spake *Bernard*, of that Bishop, who named himselfe the highest Bishop of all, & of the other Bishoppes likewise, which then had the place of

I. gouern.

Pirates *gouernment. Bernarde was no Lutherane, Bernard was no heretique: he had not forsaken the Catholique Church: yet neuerthelesse, hee did not let to call the Bishops that the were, Deceiuers, Beguilers, & Pilates.* Now, when the people was openly deceiued: and Christian mens eyes were craftily bleared: and Pilate sate in iudgement place, and condemned Christ, and Christes members to sworde and fire. O good Lorde, in what case was Christes Church then? But yet tell me, of so many, and so grosse errors, what one error haue these men at any time reformed? Or, what fault haue they once acknowledged, & confessed?

But, forso much as these men auouch the vniuersall possession of the Catholique Church, to bee theyr owne, and call vs

Here-

Heretiques, because wee agree not in iudgement vvith them, let vs knowe, I beseech you, what proper marke, and badge hath that Church of theirs, whereby it may be knowne, to be the Church of God.

Yewis it is not so hard a matter to finde out Gods church, if a man will seeke it earnestlie, and diligently, & as he should. For the Church of God is sette vppon a high, and glittering place, in the toppe of an Hill, and built vpon the foundation of the Apostles and Prophets: *There* (sayth Augustine) *let vs* August De *seeke the Church, there let vs try* vnitate Ec- *our matters.* cle. Catho.

And, as he sayth againe in an other place, *The church must be shewed out of the Holie and Canonickall Scriptures: And that, which cannot be shewed out of the,* *is not the Church.*

Pyrates

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But, forsomuch as these men auouch the vniuersall possession of the Catholique Church, to bee theyr owne, and call vs
Here-

Heretiques, because wee agree not in iudgement vvith them, let vs knowe, I beseech you, what proper marke, and badge hath that Church of theirs, whereby it may be knowne, to be the Church of God.

Yewis it is not so hard a matter to finde out Gods church, if a man will seeke it earnestlie, and diligently, & as he should. For the Church of God is sette vppon a high, and glittering place, in the toppe of an Hill, and built vpon the foundation of the Apostles and Prophets:

There (sayth Augustine) let vs seeke the Church, there let vs try our matters.

August De
vnitate Ec-
cle. Catho.

And, as he sayth againe in another place, *The church must be shewed out of the Holie and Canonickall Scriptures: And that, which cannot be shewed out of the, is not the Church.*

Yet for all this, I wote not how, whether it be for feare, or for conscience, or dispayre of victorie, these men alwaies abhorre, and flee the *word of God*, euē as the theefe fleeth the galowes. And no wonder trulie, For, like as menne say, the *Cantharus* by and by perrisheth, & dyeth, as soone as it is layde in Balme notwithstanding, balme be otherwise a most sweete smelling Oyntement: euen so these men well see, theyr owne matter is damned, and destroid in the *Worde of God*, as if it were in poyson.

The Papists
doe deface
the Scrip-
tures.

Therefore the *Holie Scriptures*, vvhich our Sauour Iesus Christ did not onely vse for Authoritie in all his speech, but dyd also at last scale vp the same with his own Blood, these men to the intent they might with lesse businesse driue the
people

people from the same, as from a thing dangerous, & deadly, haue vsed to call the a *bare Letter*, *uncertaine*, *unprofitable*, *dumbe*, *killing*, & *Deade*: which seemeth to vs all one, as if they should say, *The Scriptures are to no purpose*, or *as good as none at all*.

Albertus
Pighius in
controuer.
De Eccle.

Heere-vnto they adde a Similitude not verie agreeable, hovve the Scriptures bee like to a *Nose of Waxe*, or a *Shipmans Hose*: hovve they may bee fashioned, and plyed all manner of vvaies, and serue all mens turnes.

VVoteth not the Bishoppe of Rome, that these thinges are spoken by his owne Minions? or vnderstandeth he not, hee hath such Champions to fight for him? Let him harken then howe Holily, and hovve godlie one *Hosius* writeth of

this matter, a Bishop in *Polonia* as hee testifieth of himselfe: a man doubtlesse well spoken, & not vnlearned, & a very sharpe and a stoute maintainer of that side.

Thou wilt meruaile, I suppose, how any good man could eyther conceiue so wickedly, or write so despitefully of those wordes, which hee knew proceeded from Gods mouth, and specially in such sort, as he wold not haue it seeme his owne priuate opinion alone, but the common opinion of all that band. Hee dissembleth, I graunt you indeede, and hideth what he is, and setteth forth the matter so, as though it were not hee, and his side, but the *Zuenkefeldian* Heretiques, that so dyd speake. Wee (sayth he) will bidde away with the same Scriptures, whereof wee see brought, not onely diuers,

ners, but also contrarie Interpretations : And we will heare God speake, rather then wee will resort to the naked Elements , or bare vvordes of the Scriptures, and appoint our Salvation to rest in them. It behooueth not a man to bee expert in the Lawe , and Scripture , but to bee taught of GOD. It is but lost labour, that a Man bestoweth in the Scriptures . For the Scripture is a Creature, and a certaine bare Letter.

Hosius de
Expreslo
Verbo Dei.

This is *Hosius* saying, vttered altogether with the same Spirit, and the same mind, wherewith in times past the Heretiques *Montanus* and *Marcion* vvere moued, who, as it is vvritten of them , vsed to say, when vvith contempt they reiected the holy Scriptures, that them selues knew manie moe, and better things, then cyther

this matter, a Bishop in *Polonia* as hee testifieth of himselfe: a man doubtlesse well spoken, & not vnlearned, & a very sharpe and a stoute maintainer of that side.

Thou wilt meruaile, I suppose, how any good man could eyther conceiue so wickedly, or write so despitefully of those wordes, which hee knew proceeded from Gods mouth, and specially in such sort, as he wold not haue it seeme his owne priuate opinion alone, but the common opinion of all that band. Hee dissembleth, I graunt you indeede, and hideth what he is, and setteth forth the matter so, as though it were not hee, and his side, but the *Zuenkefeldian* Heretiques, that so dyd speake. *Wee* (sayth he) *will bidde away with the same Scriptures, wherof vvee see brought, not onely di-*
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The Apologie of the
Christ, or the Apostles euer
knew.

What then shal I say heere, ô
yee principall posts of religion,
ô ye Archgouernors of Chri-
stes Church: is this that your
reuerence which yee giue to
Gods Word? The holy Scrip-
tures which S. Paule saith, came
by the inspiration of G O D,
which God did commende by
so many miracles, wherein are
the most perfit prints of Chri-
stes owne steps, which all the
holy Fathers, Apostles, & An-
gels, which Christ himselfe the
Sonne of God, as often as was
needfull, did alleage for testi-
monie and prooffe: will yee, as
though they were vnwoorthie
for you to heare, bid them A-
uaunt? That is, will ye enioyne
God to keepe silence, who
speaketh to you most cleerlie
by his own mouth in the scrip-
tures?

tures? Or, that *Word*, whereby alone as Paule sayth, vvee are reconciled to God, and which the Prophet Dauid sayth, is *holie, and pure, and shall last for euer*, will yee call that but a *bare and dead Letter*? Or wil ye say, that all our labour is lost, which is bestowed in that thing which Christ hath commaunded vs diligently to search, & to haue euer-more before our eyes? And will yee say, that Christ, and the Apostles meant vvith subtiltie to deceiue the people, when they exhorted them to reade the *Holy Scriptures*, that thereby they might flow in all wisdom and knowledge? No meruaile at all, though these men despise vs, and all our doings, seeing they set so little by God himselfe, and his infallible sayings. Yet was it but want of wit in them, to the intent they
Is might

The Apologie of the
might hurte vs, to doe so ex-
treame iniurie to the VVorde
of God.

But *Hosius* will heere make
exclamation, and say, that wee
doe him wrong, and that these
be not his owne words, but the
words of the heretique *Zuenk-
feldius*. But how then, if *Zuenk-
feldius* make exclamation on
the other side, and say, that the
same very wordes bee not his,
but *Hosius* owne wordes? For
tell me, where hath *Zuenkefel-
dius* euer written them? Or, if
he haue written them, and *Ho-
sius* haue iudged the same to be
wicked, why hath not *Hosius*
spoken so much as one worde
to confute them?

How so euer the matter goe,
although *Hosius* peraduenture
will not allowe of those words,
yet hee doth not disallowe the
meaning of the wordes. For
welneare

welneare in all Controuerfies,
& namely touching the vse of
the Holy Communion vnder
Both kindes, although the
wordes of Christ be plaine, and
euidēt, yet dooth *Hofius* dis-
daine fullie reiect them, as no
better, then *Colde*, and *Deade*
Elements: and commaundeth
vs to giue Fayth to certaine
newe Lessons, appointed by
his Church, and to, I wote not
what, Reuelations of the Holy
Ghost.

And, *Pighius* saith, *Men*
ought not to beleene, no not the
most cleare, and manifest words
of the Scriptures, vlesse the
same bee allowed for good by the
Interpretation, and Authori-
tie of the Church. VVhereby
hee meaneth the Church of
Rome.

And yet, as though this were
too little, they also burne the
holy

Impietie a-
gainst the
holy Scrip-
tures.

Euseb. lib. i.
cap. 7.

holy Scriptures, as in times past wicked king Aza, or as Antiochus, or Maximinus did, and are wont to name them Heretiques Bookes. And out of doubt, as it seemeth, they would doe, as Herod in olde time did in Iewrie, that hee might vvith more suretie keepe still his vsurped dominion. Who being an *Idumean* borne, and a stranger to the stocke and kinred of the Iewes, and yet coueting much to bee taken for a Iewe, to the ende hee might establish to him, and his Posteritie the Kingdome of that Countrey, vvhich he had gotten of Augustus Cæsar, hee commaunded all the Genealogies, and Petigrees to bee burnt, and made out of the vvaie, so that there should remain no record, whereby it might be known to them that came after, that hee
was

was an Alien in blood : where-
as euen from Abrahams time
these monuments had beene
safely kept amongst the Iewes,
and laide vp in their treasury :
because in them it might easily,
and most assuredly be found of
what lynage euery one did des-
cend . So (in good faith) doo
these men , when they would
haue all their owne dooings in
estimation, as though they had
been deliuered to vs, euen from
the Apostles, or from Christ
him selfe : to the ende there
might be found no where any
thing able to conuince such
their dreames, and lies , eyther
they burne the *Holy Scriptures*,
or else they craftily conueigh
them from the people.

Very rightly, and aptly doth
Chrysostome writ against these
men. Heretikes, saith he, shut
vp the gates against the Truth:
for

The Apologie of the
for they knowe full well, if the
gate were open, the Church
should be none of theirs.

Theophylacte also, Gods Word,
saith he, *is the Candell, whereby*
the Theefe is espied?

And *Tertullian* saith, *The*
Holy Scripture manifestly findeth
out the fraud, and theft of Here-
tiques. For why doo they hide,
why doo they keepe vnder the
Gospell, which *Christ* vwould
haue preached aloud from the
house top? Why whelme they
that light vnder a bushel, which
ought to stand on the Candle-
sticke?

Why trust they more to the
blindnes of the vnskilfull mul-
titude, and to ignorance, then to
the goodnes of their cause?

Think they their sleights are
not already perceaued, & that
they can walk now vnespied, as
though they had *Gyges* ring to
goe

goe inuisible by, vpon their finger? No, no.

All men see now well, & well againe, what good stufte is in that chest of the *Bishop of Romes* bosome. This thing alone of it selfe may be an argument sufficient, that they worke not vprightly, and truly.

Worthily ought that matter seeme suspicious, which fleeth triall, and is afraide of the light. For he that dooth euill, as Christ saith, seeketh darknes, and hateth the light. A conscience, that knoweth it selfe cleare, cometh willingly into open shewe, that the workes, which proceed of God, may be seen. Neither be they so very blinde, but they see this well enough, that their kingdom straitway is at a point, if the *Scriptures* once haue the vpper hād: & that, like as men say, the *Idols of denils* in times past, of whō mē in doubtfull

full matters were then wont to receaue answeres, were sodainly stricken dumbe at the sight of Christ, when he was borne, and came into the world: euen so they see, that now all their subtile practises vwill soone fall downe headlong, euen vpon the sight of the Gospell. For Antichrist is not ouerthrowne, but by the brightnes of the cōming of Christ.

The author-
ity of Gods
word.

As for vs, we runne not for succour to the Fire, as these mens guise is, but we runne to the Scriptures: neither doo we reason with the Sworde, but with the Word of God: and therewith, as saith Tertullian, doo we feede our Faith: by it doo we stirre vp our hope, and strengthen our Confidence.

For we know, that the Gospell of Iesus Christ is the power of God vnto Salvation, and that there-

therein consisteth Eternal Life.
And as Paule warneth vs, *wee*
doo not heare, no not an Angell of
God, though he come from Hea-
uen, if hee goe about to pull vs
from any part of this Doctrine.
No, as the right holy man Iu-
stinus Martir saith of him selfe,
Wee would not beleue God him
selfe, in case he would teach vs an
other Gospell.

For, where these men bid the
holy Scriptures away, as dumb,
and fruitlesse, and procure vs
to come to God him selfe ra-
ther, vvho speaketh in the
church, and in their Counsels,
that is to say, to beleue their
fancies, and opinions: this way
of finding out the Truth is ve-
ry vncertaine, and exceeding
dangerous; and in manner a
fantasticall and mad way, and
by no meanes allowed of the
Holy Fathers.

Chryso-

*The Apologie of the
Chrysostome saith, There bee
many oftentimes, which boaste
them selues of the holy Ghost: but
truly, who so speake of their owne
head, doo falsely boast that they
haue the spirit of G O D. For
like as, sayth hee, Christ denyed
hee spake of him selfe, when hee
spake out of the Lawe, and Pro-
phets, euen so now, if any thing be
pressed vpon vs in the name of the
Holy Ghost, saue the Gospell, we
ought not to beleene it. For as
Christ is the fulfilling of the Law
and Prophets, so is the holly Ghost
the fulfilling of the Gospell. Thus
farre goeth Chrysostome.*

Heere endeth the fourth part.

The fifth Part.

Answer to
the obiection
of fathers
& old coun-
cels.

BUT heere, I looke, they
will say, though they haue
not the *Scriptures*, yet it may
chaunce, they haue the *Ann-*
cient Doctours, and the *Holy Fa-*
thers

thers with them. For this is a high bragge, they haue euer made, howe that all *Antiquity*, and a *Continuall Consent* of all ages dooth make on their side: and that all our cases bee but *New*, and yester dayes work, & vntill these few late yeeres were neuer heard of. Questionlesse, there cā nothing be more spitefully spokē against the religion of God, thē to accuse it of *Novelty*, as a matter lately fōūd out. For as there can be no chāge in God him self, so ought there to be no change in his Religion.

Yet neuerthelesse, wee wote not by what means, but we haue euer seene it com so to passe frō the first beginning, that as oftē as God did giue but som light, and did open his Truth vnto men, though the Truth were not onely of greatest *Antiquity*, but also from *Euerlasting*, yet

yet of wicked men, and of the
Aduersaries it was called *New*.
fangled, & of late deuised, That
vngracious, and blood-thirsty
Haman, when he sought to pro-
cure the *King Assuerus* displea-
sure against the Iewes, vsed this
accusation against them: *Thou*
hast heere (saith hee) *a kinde of*
people, that vseth certaine new
Lawes of their owne, but stifneck-
ed, and rebellious against all thy
Lawes. When *Paule* also be-
gan first to preach, & expound
the *Gospell at Athens*, hee was
called a tidings bringer of *New*
Gods: as much to say, as of a
New Religion. For (sayde the
Athenians) may we not knowe
of thee, what *Newe Doctrine*
this is?

Esther. 3.

Actor. 17.

Celsus likewise, whē he offset
purpose wrote against *Christ*,
to the ende hee might more
scornfully scoffe out the *Gospel*
by

by the name of *Novelty*. What, saith he, hath God after so many Origen con-
 ages now at last, and so late be- tra Cellum.
 thought him selfe? Eusebius also
 writeth, that the Christian Re-
 ligion from the beginning, for
 very spite, was called Νέα καὶ ἕννη,
 that is to say, *New, and Strange*. Euseb. lib. i.
 After like sort, these men con- cap. 4.
 demn all our matters, as *strange*,
 and *newe*: but they will haue
 their owne, what so euer they
 are, to be praised as thinges of
 long continuance.

VVherein they doo much
 like to the *Coniurers, and Sorce-*
rers now a dayes, who working
 with devils, vse to say, they haue
 their Bookes, and all their Ho-
 ly, and hid Misteries from *A-*
thanasius, Cyprian, Moses, Abell,
Adam, and from the *Archang-*
gell Raphaell: to the ende, that
 their cunning beeing thought
 to come from such Patrons, &
 Foun-

Founders, might be iudged the more high and Holy. After the same maner these men, because they would haue theyr owne Religion, which, they themselves, & that not long sithence haue brought forth into the vworld, to be the more easily, & rather accepted of foolish persons, or of such, as cast little, where about they, or others do goe, they are woont to say, they had it from *Augustine*, *Hierome*, *Chrysostome*, from the *Apostles*, and from *Christ himselfe*. Full wel know they, that nothing is more in the peoples fauour, or better liketh the common sort, then these names.

But how if the things, which these men are so desirous to haue seeme *New*, bee found of greatest *Antiquity*? Contrariwise, how if all the thinges well nigh, which they so greatly set
out

out with the name of *Antiquity*,
having been well & thoroughly
examined, be at length found
to be but *Newe*, and deuised of
very late? Soothly to say, no
man that hath a true, and right
consideration, would think the
Jewes Lawes and *Ceremonies* to
be *New* in deede, for all *Ham-*
mans Accusation. For they were
grauen in very auncient Tables
of greatest *Antiquity*. And al-
though many did take *Christ*
to haue swarued from *Abra-*
ham, and the old Fathers, and
to haue brought in a certaine
new Religion, in his own name,
yet answered he them direct-
ly: *If yee beleueed Moses, yee*
would beleue mee also. For my
Doctrine is not so Newe, as you
make it. For Moses, an Author
of greatest Antiquity, and one to
whom yee giue all honour hath
spoken of me. S. Paule likewise,
Though

Though the Gospell of Iesus Christ bee of many counted to be but New, yet hath it (saith he) a testimony most old, both of the Law, and of the Prophets. As for our Doctrine, which wee may more rightly call Christes Catholique Doctrine, it is so farre off from New, that God, who is aboue all most auncient, and the Father of our Lord Iesus Christ, hath left the same vnto vs in the Gospell, in the Prophets, and Apostles workes, beeing monuments of greatest age. So that no man can nowe thinke our Doctrine to be Newe, vnlesse the same thinke, eyther the Prophets Faith, or the Gospell, or else Christ him selfe to be New.

And as for their Religion, if it be of so long cōtinuance, as they would haue men weene it is, why do they not proue it so by the
the

the examples of the Primitiue Church, and by the Fathers & Councils of old times ? Why lyeth so auncient a cause thus long in the dust, destitute of an Aduocate ? Fire, and Sworde, they haue had alwayes ready at hand : but as for the old Coūcelles, and Fathers, all Mum, not a word. They did surely against all reason, to begin first with these so bloody, and extreame meanes, if they coulde haue founde other more easie and gentle wayes.

And if they trust so fullie to Antiquitie, and vse no dissimulation, why did *John Clement*, a Country man of ours, but fewe yeeres past, in the presence of certaine honest men, and of good credite, teare and cast into the fire, certaine leaues of *Theodorete* the most auncient Father, and a Greeke Bishop,

K. wher-

vvherein hee plainly, and evidently taught, that the *Nature of Breade*, in the Communion is not changed, or abolished, or brought to nothing? And this did he of purpose, because hee thought there was none other copie thereof to be found.

Why sayth *Albertus Pighius*, that the ancient father *S. Augustine* had a wrong opinion of *Originall sinne*? And that he erred and lied, and vsed *False Logique*, as touching the case of *Matrimonie*, concluded after a Vowe made: which *Matrimonie* *S. Augustine* affirmeth to bee perfite in deede, and that it may not bee vndone againe, the Vowe and Promise notwithstanding.

Also, when they did of late put in print the ancient Father *Origens* worke vpon the *Gospel of Saint Iohn*, why left they quite

Dist. 27. Qui
dam. Augu.
De Bono vi-
duta. cap. 10

quite out the whole sixth chapter, wherein it is likely, yea rather of very suretie, that the said Origene had written many thinges concerning the Sacrament of the *Holy Communion*, contrarie to these mens minds, & would rather put forth that Booke mangled, then full and perfit: for feare it shoulde reprove them, and theyr partners of they error. Call yee this trusting to *Antiquity*, whē yee rent in peeces, keepe back, maim, and burne the ancient Fathers.

Liber hodie
extat et cir-
cūfertur
mutilus.

It is a world to see howe well-fauouredly, and how towardly, touching Religion, these men agree with the Fathers, of whō they vse to vaunt, they be theyr owne good.

The Olde Councell *Eliberine*, made a decree, that nothing, that is honoured of the people, should

A comparison between
the Papists
and the old
Fathers.

page, 196.

*The Apologie of the
be painted in the Churches.*

Epipha. in
epist. ad Ioh.
Episcop. Hi-
erosolymita.

The old Father *Epiphanius* sayth, *It is an horrible wickednes, and a sinne not to bee suffered, for any man to sette up any picture in the Church of the Christians, yea, though it were the picture of Christ himselfe.* Yet these men store all theyr Temples, and each corner of them with painted, and carued Images, as though without them, Religion were nothing worth.

Orig. in Le-
ui. cap. 16
Chrysost. in
Matthæ,
Hom. 2.
Idem in
Iohn, 31.

The old Fathers *Origene* & *Chrysostome*, exhort the people to reade the Scriptures, to buy the Bookes, to reason at home betwixt themselves of Diuine matters: Wiues with their husbands and Parents with theyr children: These men cōdemne the Scriptures, as dead Elemēts, and, as much as euer they may, barre the people from them.

The auncient Fathers, *Cyprian,*

an, Epiphanius, and Herome, say,
 For one, who perchance hath
 made a vowe, to lead a sole life,
 and afterward liueth vnchastly,
 and cannot quench the flames
 of lust, *it is better to marrie a*
wife, and to liue honestly in wed-
locke. And the old Father Au-
 gustine iudgeth, the selfe same
 marriage to bee good and per-
 fite, and that it ought not to be
 broken againe. These men, if
 a man haue once bound him-
 selfe by a Vowe, though after-
 ward he burne, keepe queanes,
 and defile himselfe with neuer
 so sinfull, and desperate a lyfe,
 yet they suffer not that person
 to marry a wife, or if he chance
 to marry, they allow it not for
 marriage. And they common-
 lie teach, It is better, and more
 godly to keepe a concubine, or
 an harlot, then to liue in that
 kinde of marriage.

Cypr. Epist.
 11. lib. 1.
 Epiph. cōtra
 Apostolicos.
 Hæres. 61.
 Hieron. ad
 Demetriadē.
 August. de
 Bono Vidu-
 it. cap. 10.

August. ad
Iauuar. E-
pist. 118.

The old Father S. Augustine complained of the multitude of vaine Ceremonies, where-with he euen then saw mennes mindes and consciences ouercharged: These mē, as though G O D regarded nothing else but theyr Ceremonies, haue so out of measure increased them, that there is now almost none other thing left in theyr Churches & places of prayer.

Againe, that old Father S. Augustine denieth it to be lawfull for a Monke, to spend his time slothfullie in idlenes, and, vnder a pretended, and counterfeite Holinesse, to liue all vpon others. And who so thus liueth, the olde Father Apollonius likeneth him to a Theefe. These men haue (I wote not whether to name thē, Droues, or Heardes of Monkes) vwho for al that they do nothing, nor yet

yet once intend to beare any
shewe of Holines, yet liue they
not onely vpon others, but also
riot lauishly of other folkes la-
bours.

The olde *Councell of Rome*
Decreed, that no man should
comme to the Seruice sayd by
a Priest well knowne to keepe
a Concubine. These menne,
lette Concubines to farme to
theyr Priestes, and yet con-
straine menne by force, against
theyr will, to heare theyr cursed
paltry Seruice.

Con. Rom.
Ca. 3.

The old *Canons of the Apo-
stles* commaunde, that Bishop
to be remoued from his office,
which will supply the place
both of a *Ciuiil Magistrate*, and
also of an Ecclesiasticall per-
sonne. These menne, for all
that, both doe, and will needes
serue bothe places. Nay ra-
ther, the one office, which they

ought cheefely to execute, they
once touch not : & yet no bo-
die commaundeth them to be
displaced.

The olde Councell of *Gan-
gra* commaundeth, that none
shoulde make such difference
betweene an *Vnmarried Priest*, &
a *Married Priest*, as to think the
one more holy then the other
for single lifes sake. These men
put such a difference betweene
them, that they streight vvaie
thinke all their holy Service to
be defiled, if it be doone by a
good & honest man, that hath
a wife.

In Nouel.
constit. 123.

The auncient Emperour *In-
stinian* commanded, that in the
Holy administration, all things
should bee pronounced with a
cleere, loude, and trefable voice,
that the people might receaue
some fruite thereby . These
men, least the people shoulde
vnder

vnderstand them, mumble vp
theyr Seruice, not onely with a
drowned & hollow voyce, but
also in a strange, and Barbarous
tongue.

The olde Councell at *Car-*
thage commaunded, that no-
thing should bee read in Chri-
stes Congregation, but the *Ca-*
nonicall Scriptures, these menne
reade such thinges in their
Churches, as thē selues know
for a truth to bee starke Lies, &
fond fables.

Concil. Car-
thage, 3,

But, if there be any, that think
these aboue rehearsed Autho-
rities be but weake and slender,
because they were decreed by
Emperours, and certaine petite
Bishops, and not by so full and
perfite Councels, taking plea-
sure rather in the Authoritie &
name of the Pope: let such a
one knowe, that Pope *Iulius*
doth euidently forbidde, that a

K 5 Priest

Priest in ministring the Communion, should *dip the Breade in the Cuppe.* These men, contrary to Pope *Iulius* Decree, deuide the Bread, and dippe it in the Wine.

Pope *Clement* sayth, it is not lawfull for a Bishoppe to deale with both Swordes: *For if thou wilt haue both, saith he, thou shalt deceiue both thy selfe, and those that obey thee.* Now adayes, the Pope challengeth to himselfe both Swordes, and vseth both. Wherefore, it ought to seeme lesse meruaile, if that haue followed, which *Clement* saith, that is, *that he hath deceiued both himselfe, and those which haue giuen eare vnto him.*

Pope *Leo* sayth, *Upon one day, it is lawfull to say but one Masse in one Church.* These menne say dailie in one church commonly ten Masses, twentie,

tie, thirtie, yea oftentimes moe.
So that the poore gaser on can
scant tell, which way hee were
best to turne himselfe.

Pope *Gelasius* sayth, It is a
wicked deede, and subiect to
Sacrilege in anie manne, to di-
uide the Communion, and
vwhen hee hath receiued one
kinde, to abstaine from the o-
ther. These menne, contrarie
to *G O D S Worde*, and con-
trarie to Pope *Gelasius*, cōmand,
that one kinde only of the Ho-
lie Communion bee giuen to
the people: and by so doing,
they make theyr Priests guiltie
of Sacriledge.

But if they will say, that all
these things are worne nowe
out of vre, and nigh dead, and
pertaine nothing to these pre-
sent tymes. Yet to the end all
folke may vnderstande, vwhat
Fayth is to bee giuen to these
men,

The Apologie of the
men, and vpon what hope they
call together theyr *Generall*
Councels, let vs see in few words,
what good heede they take to
the selfe same thing, which they
thēselues, these very last yeeres,
(and the remembrance therof,
is yet newe, and fresh) in theyr
own *Generall Councell*, that they
had by order called, haue De-
creed, and commaunded to be
deuoutly kept.

In the last *Councell* at *Tri-*
dente, scant foureteene yeeres
past, it was ordained by the cō-
mon consent of all degrees,
That one man shoulde not haue
two Benefices at one time. What
is become nowe of that Ordi-
nance? Is the same too soone
worne out of minde, & cleane
consumed? For these men, yee
see, giue to one man, not two
Benefices onely, but sundry
Abbaies many times, somtimes
also

also two Bishoprikes, sometime three, sometime foure, and that not only to an vnlearned man, but oftentimes also euen to a man of Warre.

In the saide *Councell* a decree was made, that all Bishoppes shoulde Preach the Gospell. These menne, neyther Preach, nor once goe vp into the Pulpite, neither thinke they it anie parte of theyr Office. VVhat great pompe, and crake then is this, they make of Antiquitie? Why brag they so of the names of the auncient Fathers, and of the New & olde Councells? Why will they seeme to trust to their authoritie, whom, when they list, they despise at theyr pleasure?

But I haue a speciall fanisie to common a word or two, rather with the *Popes* good Holinesse, and to say these thinges vnto

The Popes
vsurpation
is new.

Tell vs, I pray you, good
Holy Father, seeing yee doo
crack so much of al Antiquity,
and boast your selfe, that all
men are bound to you alone,
which of all the Fathers hath at
any time called you by the
name of the *Highest Prelate*:
the *Vniuersall Bishop*, or the head
of the *Vniuersall Church*.

V Which of the auncient Fa-
thers, or Doctours euer sayde,
that *both the Swords* are comit-
ted vnto you?

V Which of the auncient Fa-
thers euer said, *that you haue au-*
thority, and right to call Counsels?

Which of the auncient Fa-
thers, or Doctours euer sayde,
The whole World is but your Di-
ocesse?

Which of the Holy auncient
Fathers euer said, *that all Bishops*
haue receaued of your fulnes?

Which

V Which of all the auncient Doctors euer said, *that all power is giuen to you, as well in Heauen, as in Earth?*

Which of the auncient Fathers euer said, *that neither king, nor Prince, nor the whole Clergy, nor al the people together are able to be Iudges ouer you?*

Which of the auncient Fathers euer said, *that Kings, and Emperours, by Christes will, and Commaundement, receaue theyr Authority at your hands?*

Which of the auncient Learned Fathers, with so precise, and Mathematicall Limitation, euer surueyed, and determined you to bee *seauenty, and seauen times greater then the Mightiest Kings?*

Which of the auncient Fathers euer said, *that more ample authority is giuen to you, thē to the residue of the Patriarks?*

Which

Which of the auncient Holy Fathers euer called you *Lorde and God*?

Which of the auncient Holy Fathers euer said, that you are not a *meere Naturall man*, but a *certaine Substance made*, and growne together of *G O D* and *Man*?

V Which of the auncient Fathers euer said, that you are the only *Headspring of all Lawes*?

V Which of the auncient Fathers euer saide, that you haue *Power ouer Purgatory*?

V Which of the auncient Fathers euer said, that you are able to *Command the Angells of God*, as yee list your selfe?

Which of the auncient Fathers euer said, that you are the *Lord of Lords, & King of Kings*?

We can also goe further with you in like sort. What one amongst the whole nūber of the
old

old Bishops, and Fathers, euer taught you either to say *Private Masse*, whiles the people stared on, or, to *lift up the Sacrament* ouer your heade, in vvhich points consisteth now all your Religion: Or else, to *mangle* (*Christes Sacraments*, and to be- reauē the people of the one part thereof, contrary to *Christes Institution*, and plaine expresse words: But that we may once come to an end: What one is there of all the Fathers, which hath taught you to distribute *Christes Blood*, and the *Holy Martirs Merites*, and to sell openly your *Pardons*, and all the roomes, and lodgings of *Purgatory*, as a gainefull kinde of marchandise.

These men are wont to speak much of a certaine secret Doctrine of theirs, and of their manifolde and sundry readingses.
Let

Let them therefore bring forth somewhat now, if they can, that it may appeare, they haue at leaste reade, or doo knowe somewhat. They haue often stoutely noysed in all corners, where they went, that all the parts of their Religion be very old, and haue beene approued, not onely of the multitude, but also by the consent, and continuall obseruation of all Nations, and times. Let them therefore once in their life, shewe this their Antiquity: Let them make apeare to the eye that the things whereof they make such a doo, haue taken so long, and large encrease: Let thē declare, that all Christian Nations haue agreed by consent to this theyr Religion.

Nay, nay, they turne theyr backs, as we haue saide already, & flee from their own Decrees, and

and haue cut off, and abolished
againē within a short space, the
same thinges, which but a few
yeres before, them selues had e-
stablished, for euermore, for-
sooth, to continue. How should
one then trust them in the Fa-
thers, in the old Councils, & in
the Wordes spoken by God?
they haue not, good Lord, they
haue not (I say) those thinges
which they boast, they haue:
they haue not that Antiquity,
they haue not that vniuersality,
they haue not that consent, nei-
ther of al places, nor of al times.
And though they haue a desire
rather to dissemble, yet they thē
selues are not ignorant hereof:
yea, & sometime also they let not
to confesse it opēly. And for this
cause they say, that the ordinan-
ces of the old Councils, & Fa-
thers be such, as may now & thē
be altered, & that sundry & di-
uers

The Apologie of the
uers Decrees serue for sundry,
& diuers times of the *Church*.
Thus lurk they vnder the name
of the *Church*, and beguile seely
creatures with their vaine glo-
sing. It is to be meruailed, that
either men be so blind, that they
cannot see this: or, if they see it,
that they can be so patient, so
lightly, & so quietly to beare it.
But, whereas they haue com-
maunded, that those Decrees
should be voide, as things now
waxen too olde, and that haue
lost their grace, perhaps they
haue prouided, in their steede,
certaine other better things, &
more profitable for the people.
For it is a common saying with
them, that, *If Christ him selfe, or*
the Apostles were alieue againe,
they could neither better, nor more
Godly gouerne Gods Church, then
it is at this present Governed by
them. They haue put somewhat
in

in their steede in deede : but it is chaffe in steede of wheate, as Hieremy saith : & such things, as according to *Esay the Prophets* words, God neuer required at their hands. They haue stopped vp (saith he) all the vaines of the cleare springing water, and haue digged vp for the people deceauable, and puddle-like pits, full of mire, & filth, which neither haue, nor are able to holde pure water. They haue plucked away from the people the *Holy Communion*, the *Word of God*, frō whence all comfort should bee taken, the true *Worshipping of God* also, and the right use of *Sacraments*, and *Prayer* : and haue giuen vs of theyr owne to play withal in the meane while, *Salt*. *Water*, *Oyle*, *Boxes*, *Spittle*, *Palmes*, *Bulles*, *Iubilees*, *Pardons*, *Crosses*, *Sensinges*, and an endlesse rabble of *Ceremonies*,
and

Hierem. 23.

Esai. 1.

What new deuises are brought in, instead of aun-
cient and true Religi-
on by the
Papists.

Ludos ludi-
ficabiles.

& (as a man might terme them with *Plantus*) prety games to make sport withall.

In these things haue they set all their Religion, teaching the people, that by the same, God may be duly pacified, Spirits be driuen away, and mens consciences well quieted.

For these, loe, be the orient colours, and precious fauours of Christian Religion: these things dooth God looke vpon, and accepteth them thankfully: these must come in place to be honoured, and must put quite away the Institutions of Christ, & of his Apostles. And, like as in times past, when wicked *King Ieroboam* had taken from the people the right seruing of God, and had brought them to worshippe the *Golden Calues*, least perchaunce they might afterward change theyr mind,

mind, and slip away, getting the
again to *Ierusalem* to the *Tem-
ple of God* there, hee exhorted
them with a long tale, to bee
stedfast, saying thus vnto them:
ô Israel, these Calues be thy Gods.
In this sort commaunded your
God, you should worship him.
For it should be wearisome, &
troublous for you, to take vp-
pon you a iourney so farre of,
and yeerely to goe vp to *Ieru-
salem*, there to serue and honor
your God: Euen after the very
same sort, when these men had
once made the Law of God of
none effect, through their own
traditions, fearing that the peo-
ple should afterward opē their
eyes, and fall an other way, and
shold somwhence els seek a sur-
rer mean of their saluation, *Iesu*,
how often haue they cried out,
This is the same worshipping,
that pleaseth God, & which he
straitly

straitly requireth of vs, & where with he vvil be turned from his wrath: that by these thinges is conserued the Vnitie of the Church: that by these al sinnes bee cleansed, and consciences quieted: and that, who so departeth from these, hath left vnto him selfe no hope of Euerlasting saluation. For it were wearisome, and troublous (say they) for the people to resort to *Christ*, to the *Apostles*, and to the auncient *Fathers*, & to obserue continually, what they will, & commandement should be. This, ye may see, is to withdraw the people of God from the weake Elements of the world, from the Leauen of the *Scribes*, and *Pharises*, and from the Traditions of men. It were reason, no doubt, that *Christes Commandements*, and the *Apostles* were remoued, that these their helts, and

& deuises might come in place. O iust cause, I promise you, why that auncient, and so long allowed Doctrine should bee nowe abollished, and a newe forme of Religion be brought into the Church of God.

And yet, whatsoeuer it bee, these men cry still, that nothing ought to bee changed: that mens mindes are well satisfied heerewithall: that the *Church of Rome*, the Church, which cannot erre, hath decreed these things. For *Siluester Prierias* saith, that the *Romish Church* is the *Squire*, and *Rule of Truth*, & that the *Holy Scripture* hath receaued from thence Authority, and Credite. The *Doctrine*, saith he, of the *Romaine Church*, is the *infallible Rule of Faith*, from the which the *Holy Scripture* taketh her force. And *indulgences*, and *pardons*, saith he,

L. are

The Apologie of the
are not made knowne to vs by the
Authoritie of the Scriptures, but
they are made knowne to vs by the
authoritie of the Romain church,
and of the Bishops of Rome, which
is greater then the Scriptures.

Pighius also letteth not to say,
that without the licence of the
Romaine Church, we ought not
to belecue the very plain Scrip-
tures. Much like as if anie of
those, that cannot speake pure,
and cleane Latine, and yet can
babble out quickly, and readi-
lie a little some such Lawe La-
tine, as serueth the Court, wold
needes holde, that all others
ought also to speake after the
same way, that *Mammetrectus*
& *Catholicon* spake many yeres
agoe, and which themselues do
yet vse in pleading in Court:
for so may it be vnderstood suf-
ficiently, what is said, and mens
desires may bee satisfied: and
that

that it is a fondnesse, now in the latter end, to trouble the world with a newe kind of speaking, and to call againe the old finenesse, and eloquence that Cicero, and Cæsar vsed in theyr dayes in the Latine tongue. So much are these men beholden to the follie: and darknesse of the former times. *Many things as one writeth, are had in estimation oftentimes, because they haue beene once dedicate to the Temples of the Heathen Goddesses: Euen so we see at this day, manie things allowed, and highlie set by of these men, not because they iudge thē so much worth, but onely because they haue beene receiued into a custome, and after a sorte dedicate to the Temple of God.*

C. Plinius.

Our Church, say they, cannot erre. They speake that (I think) as the Lacedæmonians long
 L 2. since

The church
 of Rome
 may erre.

Summa An-
gelica, in di-
ctione Papæ
Theodor.
de Scismate.

since vsed to say, that it was not possible to finde any Adulterer in all their Common Wealth: whereas indeede they were rather all Adulterers, and had no certaintie in theyr Marriages: but had theyr Wiues in common amongst them all. Or, as the *Canonistes* at this day, for theyr bellies sake, vse to say of the Pope, that, for so much as hee is Lorde of all Benefices, though he sell for money, Bishoprikes, Monasteries, priesthood, Spiritual promotions, & part with nothing freely, yet because hee counteth all his owne, *hee cannot commit Simonie, though hee would neuer so faine.* But, how strongly, and agreeably to reason these thinges bee spoken, wee are not as yet able to perceiue, except perchance these menne haue plucked of the wings from the

Truth,

Truth, as the Romaines in old time did proine, & pinion their *Goddesse Victoria*, after they had once gottē her home, to the end, that with the same wings, she should neuer be able to flee away from them againe. *Plutarchus.*

But what if Ieremie tel them, as is afore rehearsed, that these be Lies? What if the same prophet say in another place, that the selfe same men, who ought to be *Keepers of the Vineyard*, haue brought to nought, and destroyed the *Lords Vineyard*? Howe if, Christ say, that the same persons, who cheefelie ought to haue a care ouer the Temple, *haue made the Lords Temple a denne of theeues?* *Hierem. 12. Math, 21.*

If it be so, that the church of Rome cannot erre, it must needes followe, that the good lucke thereof is far greater, then all these mens policie. For such

is their Life, their Doctrine, and
theyr Diligence, that for all
them, the Church may not
onely erre, but also vtterlie be
spoiled and perrish. No doubt,
if that Church may erre, which
hath departed from G O D S
VVordes, from Christes com-
maundements, from the Apo-
stles Ordinaunces, from the
Primitiue Churches examples,
from the olde Fathers, & Cou-
cells orders, and from their own
Decrees, and which will bee
bound within the compasse of
none, neither Olde or Newe,
nor theyr owne, nor of others,
nor Mannes Lawe, nor Gods
Lawe: Then it is out of all
questiō, that the *Romish church*
hath not onely had power to
err, but also that it hath shame-
fully, and most wickedly erred
in very deede.

But say they, yce haue beene
of

of our fellowship, but now yee are become forsakers of your profession, and haue departed from vs. It is true : Wee haue departed from them, and, for so dooing, wee both giue thanks to Almighty GOD, and greatlie reioyce in our owne behalfe. But yet for all this, frō the Primitiue Church, from the Apostles, and from Christ vve haue not departed. True it is : Wee were brought vp with these men in darkenesse, and in the lack of the knowledge of God, as *Moses* was brought vp in the Learning, and in the bosom of the Egiptians. *Wee haue beene of your Companie*, saith Tertulian, *I confesse it, and no meruaile at all. For, (sayth hee) Menne bee made, and not borne Christians.*

But wherfore, I pray you, haue they themselues, the Citizens

and dwellers of Rome, remo-
ued, and come downe frō those
Seauen Hilles, wherupon Rome
sometime stooode, to dwell ra-
ther in the Plaine, called the
Fielde of Mars? They will
say peraduenture, because the
conduits of Water, where-with
out men cannot commodious-
lie liue, haue nowe failed, & are
dried vp in those Hilles. Well
then, let them giue vs like leaue
in seeking the *Water of Eternall*
life, that they giue themselues
in seeking the *water of the Well*,
For that water verilie fayled a-
mongst them. *The Elders of the*
Jewes, saith Ieremie, sent theyr
little ones to the *Waterings*: and
they, finding no water, beeing in
miserable case, and vterlie lost
for thirst, brought home againe
their vessels emptie.

Jerem, 14,

Esay, 41,

The needy & poore folke, saith
Esay, sought about for Water:
but

but no where founde they any:
theyr tongue was euen withered
for thirst. Euen so these menne,
haue broken in peeces all the
pipes, & conduites: they haue
stopped vp all the springs, and
choked vp the Fountaine of
Liuing V Vater with dirte and
myre. And, as *Caligula*, many
yeeres past, locked vp fast, all
the Garnards and Storehouses
of corne in Rome, and thereby
brought a generall dearth and
famine amongst the people, e-
uen so these men, by damming
vp all the *Fountaines of GODS*
Worde, haue brought the peo-
ple into a pittifull thirst. They
haue brought into the world, as
saith the prophet Amos, a hun-
ger, and a thirst: not the hunger
of Breade, nor the thirst of Wa- Amos, 8;
ter, but of hearing the *Worde of*
God. With great distresse went
they scattering about, seeking
L 5.. some

The Apologie of the
some sparke of heauenly light,
to refresh theyr consciences
withall: but that light was al-
ready thoroughly quenched
out, so that they coulde finde
none. This was a ruefull state:
This was a lamentable forme
of *Gods Church*. It was a mise-
rie to liue therein, without the
Gospell, without Light, and
without all Comfort.

Wherefore, though our de-
parting were a trouble to the,
yet ought they to cōsider with-
all, how iust cause wee had of
our departure.

For if they say, It is in no
wise lawfull for one, to leaue
the fellowship, wherin he hath
beene brought vp, they may as
well in our names, and vppon
our heads, likewise condemne
the Prophets, the Apostles, and
Christ himselfe. For why com-
plaine they not also of this, that

Lot

Lot went quite his way out of *Sodome* : *Abraham* out of *Chaldee*, the *Israelites* out of *Egypt*, *Christ* from the *Iewes*, and *Paule* from the *Phariseis* ? For except it be possible, there may bee a lawfull cause of departing, we see no reason, why *Lot*, *Abraham*, the *Israelites*, *Christ*, and *Paule*, may not bee accused of *Sects* and *seditions*, as well as others.

And if these men will needes condemne vs for *Heretiques*, because we doe not all things at their cōmandement, whom (in Gods Name) or what kinde of men ought they themselues to be taken for, which despise the commandement of *Christ*, and of the *Apostles* ?

If we be *Schismatiques*, because we haue left thē, by what name then shall they bee called thēselues, which haue forsaken

The Apologie of the
faken the Greekes, from whom
they first receaued theyr fayth,
forsaken the Primitiue church,
forsaken Christ himselfe, and
the Apostles, euen as if Chyl-
dren should forsake theyr Pa-
rents?

For though those Greekes,
who this day professe Religi-
on, & the name of Christ, haue
many thinges corrupted a-
mongst them, yet holde they
still a great number of those
thinges, which they receaued
from the Apostles. They haue
neither *Prinate Masses*, nor
mangled Sacrament, nor *Purga-*
tories, nor *Pardons*. And as for
the Titles of *High Bishops*, and
those glorious names, they e-
steeme them so, as who soeuer
he were, that would take vpon
him the same, and woulde bee
called, eyther *Uniuersall Bi-*
shop, or the *Heade of the Uni-*
uersall

uerfall Church, they make no doubt, to call such a one, both a passing proude man, & a man, that worketh despite against all the other Bishops his brethren, and a plaine Heretique.

Now then, since it is manifest, and out of all peradventure, that these men are fallen from the Greekes, of vvhom they receaued the Gospell, of whom they receaued the Faith, the true Religion, and theyr church it selfe, what is the matter, why they will not now bee called home againe to the same men, as it were, to their Originals, and first *Founders*? And why bee they afraide to take a patterne of the Apostles, and olde Fathers times, as though they all had beene voide of vnderstanding? Doo these men, weene yee, see more, or set more by the Church of God, then they

The Apologie of the
they did, who first deliuered vs
these things ?

In deede, we haue renounced
that *Church*, wherein we could
neither haue the *Word of God*
sincerely taught, nor the *Sacra-*
ments rightly administred, nor
the *name of God* duly called vp-
pon : Which *Church* also them
selues confesse to be faulty in
many points : And wherein was
nothing, able to stay any wise
man, or one, that hath conside-
ration of his owne safety.

To conclude, we haue for-
saken the *Church*, as it is nowe,
not as it was in olde times past,
and haue so gone from it, as
Daniell went out of the Lyons
Den, and the *three Children* out
of the Furnace : and, to say the
truth, we haue been cast out by
these men, (beeing cursed of
them, as they vse to say, with
Booke, Bell, & Candell) rather
then

then haue gone away frō them
of our selues.

And wee are come to that
Church, wherein they themselues
cannot deny (if they wil say tru-
ly, and as they thinke in their
owne conscience) but all things
be gouerned purely, and reue-
rently, and as much, as we possi-
bly could, very neere to the or-
der vsed in old times.

Let them compare our *chur-*
ches & theirs together, & they
shall see, that them selues haue
most shamefully gone frō the
Apostles: and wee most iustly
haue gone frō them. For we, fo-
llowing the *Example of Christ, of*
the Apostles, & the holy Fathers,
giue the people the *holy Cōmu-*
nion, whole, & perfit: But these
men cōtrary to al the Fathers, to
all the Apostles, & contrary to
Christ him self, do seuer the Sa-
cramēts, & pluck away the one
part

A compari-
son of both
the churches

part from the people, and that with most notorious Sacriledg, as Gelafius termeth it.

2 We haue brought againe the *Lords Supper vnto Christes Institution*, and haue made it a *Communion* in very deede, common, and indifferent to a great nūber, according to the name. For of that it is called a *Communion*. But these men haue changed all things, *Contrary to Christes Institution*, and haue made a *Private Masse*, of the *Holy Communion*. And so it cometh to passe, that we giue the *Lords Supper vnto the people*: and they giue them a vaine *Pagant*, to gase vpon.

Wee affirme together with the auncient *Fathers*, that the *Body of Christ* is not eaten, but of the good, and faithfull, and of those, that are endued with the *Spirit of Christ*. Their doctrine

trine is, that *Christes very Body* Effectually, and, as they speake, Really, and *Substantially* may not onely be eaten of the wicked, and vnfaithfull men, but also (which is monstrous, and horrible to be spoken) of *Mice and Dogs*.

We vse to pray in our Churches, after that fashion, as, according to Paules Lesson, the people may know, what we pray, and may aunswere, Amen, with a generall consent. These men, like sounding Mettall, yell out in the Churches vnknowne, & strange wordes without vnderstanding, without knowledge, and without deuotion: yea & doo it of purpose, because the people should vnderstand nothing at all.

But not to tarry about rehearsing all points, wherein we and they differ, for they haue wel-
nigh

I, Cor. 14.

nigh no ende, vvee translate the *Scriptures* into all tongues: they scant suffer them to be had abroad in any tongue.

We allure the people to read, and to heare *Gods Word*, they driue the people from it.

We desire to haue our cause knowne to all the vworld: they flee to come to any triall.

Wee leane vnto *Knowledge*: they vnto *Ignorance*. We trust vnto *Light*: they vnto *Darknes*.

We reuerence, as it becometh vs, the vvritings of the *Astles*, and *Prophets*: and they burnt them.

Finally, we in *Gods* cause, desire to stande to *Gods* onely iudgement: they will stand onely to their owne.

Wherfore, if they will weigh all these thinges with a quyet mind, and fully bent to heare, and to learne, they will not onely

onely allow this Determination of ours, who haue forsaken Errours, and followed Christ, and his Apostles, but themselves also vwill forsake their owne selues, and ioyne of their owne accord to our side, to goe with vs.

The end of the fifth part.

The sixth Part.

BV T peraduenture they wil Of Generall
say, it was treason, to attempt Counsels.
these matters without a sacred
Generall Counsell: For that therein consisteth the whole force of the *Church*: there *Christ* hath promised he will euer be a present assistant . Yet they themselves, without tarrying for any *general counsel*, haue broken the Comandements of *God*, & the *Decrees of the Apostles* : & as

The Apologie of the
 we said a little aboue, they haue
 spoiled, and disanulled almost
 all, not onely the Ordinances,
 but euen the Doctrine of the
Primitiue Church. And where
 they say, It is not lawfull, to
 make a change without a *Coun-*
sell, what was hee that gaue vs
 these lawes, or from whence
 had they this *Iniunction*?

In deede King *Agessilaus* did
 but fondly in this behalfe: who,
 when he had a determinate an-
 swer made him of the opinion
 & will of mighty *Iupiter*, would
 aftervvarde bring the vvhole
 matter before *Apollo*, to knowe
 whether he would allow there-
 of, as his Father *Iupiter* had
 done or no. But yet should we
 doo much more fondly, when
 we heare God him selfe plain-
 ly speake to vs in his *most holy*
Scriptures, and may vnderstand
 by them his will and meaning,
 if

if we wold afterward (as though this were of none effect) bring our whole cause to be tried by a *Counsell*: which were nothing else, but to aske, whether men would allow as God did, and whether men would confirme Gods Cōmaundement by their Authority.

Why, I beseech you, except a *Counsell* will, and command, shall not *Truth* be *Truth*, or *God* bee *God*? If *Christ* had meant to doo so from the beginning, as that hee woulde preach, or teach nothing, without the Bishops consent, but referre all his Doctrine ouer to *Annas, & Caiphas*, where should nowe haue beene the *Christian Faith*? Or, who at any time should haue heard the *Gospell* taught? *Peter* verily, whom the *Pope* hath oftner in his mouth, and more reuerently vseth to
speake

The Apologie of the
 speake of, then he doth of *Iesus*
Christ, did boldly stand against
 the *holy Counsell*, saying, *It is bet-*
ter to obey God, then Men. And
 after that *Paul* had once intire-
 ly embraced the *Gospell*, & had
 receaved it, not from men, nor by
 man, but by the only will of God, he
 did not take advise therin of *Flesh*
 and *Blood*, nor brought his case
 before his Kindsmen, and Bre-
 thren, but went forth-with into
Arabia, to preach Gods diuine
 misteries, by Gods only autho-
 rity.

Yet truly, we doo not despise
Councels, *Assemblies*, and con-
 ferences of *Bishops*, and learned
 men: neither haue wee done,
 that we haue done, altogether
 without *Bishops*, or without a
Counsell. The matter hath been
 treated in open *Parlament*, with
 long consultation, and before a
 notable *Synod*, and *Connocation*.
 But

But touching this *Counsell*, which is nowe summoned by *Pope Pius*, wherein men so lightly are condemned, beeing neither called, nor heard, nor seen, it is easie to gesse, what we may looke for, or hope of it.

In times past, when *Nazian-* *Nazian.ad
Procopium.*
zene saw in his daies, how men in such *Assemblies* were so blind and wilfull, that they were carried with affections, and laboured more to get the victory, the Truth, he pronounced openly, that he neuer had seene any good end of any *Counsell*. What would he say now, if hee were aliue at this day, & vnderstood the heauing, and shouing of these men? For at that time, though the matter were laboured on all sides, yet the controuersies were wel heard, & open errors were put cleane away by the generall voyce of all parts:
But

But these men wil neither haue the case to bee freely disputed, nor yet, howe many errorrs so euer there be, suffer they any to be changed. For it is a common custome of theyrs, often, and shamelessly to boast, that *their church cannot erre, that in it there is no faulte, and that they must giue place to vs in nothing.* Or, if there be any fault, yet must it be tried by their *Bishops* and *Abbot*s onely, because they be the Directours, and Rulers of matters: for that they be the *church of God*. *Aristotle* saith, that a *Cuty cannot consist of Bastards*, Nowe whether the *Church of God* may consist of these men, let them selues consider. For doubtlesse, neyther bee they *Abbat*es, *Abbat*es in deede, nor their *Bishops* such naturall right *Bishops* as they ought to be.

But graunt, they bee the
Church:

Church : let thē be heard speak in Councelles : let them alone haue authoritie, to giue cōsent: yet in old time, whē the church of God (if yee wil compare it with their church) was very well gouerned, both Elders, & Deacons, as saith Cyprian, and certaine also of the cōmon people were called therevnto, and made acquainted with Ecclesiasticall matters.

But, I put case, these Abbates, & Bishops, haue no knowledg: what if they vnderstande nothing, what *Religion* is, nor how we ought to thinke of God ? I put case, the pronouncing, and ministring of the Law bee decayed in *priests*, & good cōsell faile in *Elders*, & as the prophet Mich. 3. *Micheas* saith, *The night be vnto thē in steed of a vision, & darknes in steed of prophecying*. Or, as *Esaïas* saith, *What if all the watch-* Esay, 56,
M. men

page, 242.

Math, 5,

The Pope is
about the
Councell.

*The Apologie of the
menne of the Cittie bee becommen
blinde? What if the Salt haue
loſte his propper ſtrength and ſa-
uerineſſe, and as Chriſt ſaith, be
good for no uſe, ſcant woorth the
caſting on the dunghill?*

Well yet then, they wil bring
all matters before the Pope,
who can not erre. To this, I ſay,
firſt it is a madnes to think, that
the *holy Ghoſt* taketh his flight
from a Generall Councell, to
runne to Rome, to the ende if
he doubt, or ſtick in any mater,
and cannot expound it of him
ſelfe, hee may take counſell of
ſome other ſpirite, I wote not
what, that is better learned then
himſelfe. For if this bee true,
what needed ſo many Biſhops,
with ſo great charges, and ſo
far iourneys, to haue aſſembled
theyr Conuocation at this pre-
ſent at Tridente? It had beene
more wiſedome, and better, at
leaſt

least it had beene a much nearer, and handsommer way, to haue brought all thinges rather before the Pope, and to haue come straight foorth, and haue asked counfel at his *diuine brest*. Secondly, it is also an vnlawfull dealing, to tolle our matter frō so many Bishops and Abbates, and to bring it at last to the triall of one onely man, speciallic of him, who himselfe is appeached by vs of hainous, & foule enormities, & hath not yet put in his aunswere: who hath also aforehand condemned vs with out iudgement by order pronounced, and ere euer we were called to be iudged.

How say yee, doe vve deuise these tales? Is not this the very course of the *Councelles* in these dayes? Are not all thinges removed frō the whole holy *cōncel* & brought before the Pope

alone: that as though nothing had beene done to purpose, by the iudgements & consents of such a number, hee alone may adde, alter, diminish, disanull, allow, remit, and qualifie, what soeuer he list? Whose be these then? And why haue the Bishops and Abbates, in the late Councell at Tridente, concluded thus in the end, *Sauing alwaies the Authority of the See Apostolique in all thinges?* Or, why doth Pope *Paschale* write so proudly of himselfe? *As though, saith he, there were anie generall Councel able to prescribe a Law to the Church of Rome: where as all Councels both haue beene made, and haue receaued their force, and strength by the authoritie of the church of Rome: and in ordinances made by Councells, is euer plainly excepted the authority of the Romaine Bishop.*

If

De Election.
& Electi po-
te. Signifi-
casti.

If they will haue these things allowed for good, why be Coūcels called? But if they cōmand them to be voyde, why are they left in their Bookes, as things allowable?

But be it so, let the Bishop of Rome alone be aboue al Coūcels, that is to say, let some one part be greater then the whole: let him be of greater power, let him be of more wisdom, thē all his: & in spite of *Ieromes* head, let the authority of one Cittie bee greater then the authoritie of the whole World.

*Ierony. ad
Euagrium.*

Howe then, if the Pope haue seene none of these things, and haue neuer read, either the *Scriptures*, or the old *Fathers*, or yet his own *Councels*? Howe if he fauour the *Arians*, as once Pope *Liberius* did? Or haue a wicked, & a detestable opinion of the life to come, and of the

immortalitie of the Soule , as Pope *Iohn* had but fewe yeeres since ? Or, to encrease his own dignitie, doe nowe corrupt other counsels, as pope *Zosimus* corrupted the councill holden at *Nice* in times past : & do say, that those things were deuised and appointed by the holie Fathers, which neuer once came into theyr thought : And, to haue the full sway of Authoritie, doe wrest the Scriptures, which thing, as *Camotēsis* saith, is an vsuall custome vvith the Popes ? Howe if hee haue renounced the Fayth of Christ, and become an Apostata , as *Lyranus* sayth , many popes haue been ? Yet for al this, shall the Holy Ghost, with turning of a hand, knock as his breast, & euen whether he wil or no, yea, and wholly against his wil, kinde him a light , so as hee may
not

not err? Shal he straight way be the *headspring* of al right, & shal all the *treasures of wisdom* and *understanding* be found in him, as it were laid vp in store? or, if these things be not in him, can he giue a right & apt iudgmēt of so weighty matters? or, if he be not able to iudge, would he haue, that those matters should be brought before him alone?

What wil ye say, if the popes *Aduocates, Abbates, and Bishops*, dissemble not the matter, but shewe themselves open enemies to the Gospell, & though they see, yet will not see, but wrie the Scriptures, and vvit-tinglie, & knowingly corrupt, and counterfeit the VVorde of GOD, and foulely, and wickedly apply to the Pope, all the same things, which euidently and properlie be spoken of the *person of Christ* onely, nor by no

page, 248.

Host. ca.
quanto.
Abas Panor
De Elect.
ca. venera-
bilis.

Cornelius
Episcopus
in Concil.
Tridentino.

The Apologie of the
meanes can be applied to anie
other? And what though they
say, *The pope is all, and aboue all?*
Or, *That the pope can do as much*
as Christ can doe: and, *that one*
indgement place, & one Councell
house serueth for the pope, and for
Christ both together? Or, *That*
the pope is the same Light which
should com into the world: which
words Christ spake of himselfe
alone: and, *that who so is an e-*
uill doer, hateth, & flieth frō that
light? Or, *that all the other Bi-*
shops haue receiued of the Popes
fulnesse?

Shortly, what though they
make decrees expresly against
Gods word, and that, not in huc-
ker mucker, or couertly, but o-
pely, & in the face of the world:
must it needes yet bee Gospell
streight, what focuer they saie?
Shal these be *Gods boly Army,*
or, will Christ be at hand amōg
them

thē there? Shall the *holy Ghost* flow in their tooings, or can they with truth say, *We*, and the *holy Ghost* haue thought so?

Indeed *Peter Asotus*, and his companion *Hosius* stick not to affirme, that the same Council, wherein our *Sauour Iesus Christ* was cōdemned to die, had both the *spirit of prophecying*, and the *holy Ghost*, & the *spirit of truth*: and that it was neither a false, nor a trifling saying, whē those Bishops said, *We haue the Law*, and by our *Law* hee ought to die: And, that they, so saying, did light vpon the very *Trueth of Iudgement*, (for so bee *Hosius* words) & that the same plainly was a iust decree, whereby they pronounced, that *Christ* vvas worthy to die. This mee thinketh is strange, that these menne are not able to speak for themselves, and to defende theyr

*Hosius cōtra Bren-
tium. lib. 2.*

The Apologie of the
 owne cause, but they must also
 take part with *Annas & Cai-*
phas against Christ. For, if they
 will call that a Lawfull, and a
 good Councell, wherein the
 Son of God was most shame-
 fully condemned to die the
 death, what councell will they
 then allow for false & naught?
 And yet (as all their Councils,
 to say trueth, commonlie bee)
 necessitie compelleth them, to
 pronounce these thinges of the
 Councell holden by *Annas &*
Caiphas.

But will these menne (I say)
 reforme vs the Church, bee-
 ing themselves both the Per-
 sonns guiltie, and the Iudges
 too? Will they abate theyr
 owne ambition, & their pride?
 Will they ouerthrow their own
 causes, & giue sentence against
 themselves, that they must leaue
 of to be vnlearned *Bishops, slow-*
bellies,

bellies, Heapers together of Benefices, Takers upon the as Princes and men of warre? Will the Abbates, the Popes deere darlings, iudge that Monke for a theefe, which laboureth not for his liuing: and that it is against all Lawe, to suffer such a one to liue, & to be found either in citity, or in countrey, all of other mens charges? Or else, that a Monke ought to lie on the ground, to liue hardly with hearbs & peason, to study earnestly, to argue, to pray, to work with hand, & fully to bend himselfe, to come to the ministerie of the Church? In faith, as soone will the Phariseies and Scribes repaire again the *Temple of God*, and restore it vnto vs a House of prayer, in steede of a Denne of theeues.

There haue beene, I knowe, certain of their own cōpanions, which

The Papists,
though they
acknowledg
their errors,
yet wil they
not amend
them.

which haue found faulte vwith
many Errours in the Church, as
Pope *Adrian*, *Aneas Silvius*,
Cardinall Poole, *Pighius*, and o-
thers, as is aforesaid: they held
afterward their Coūcell at Tri-
dente, in the selfe same place,
where it is nowe appointed.
There assembled many Bi-
shops, and Abbates, & others,
whō it behooued for that mat-
ter. They were alone by them-
selues: what soeuer they dyd,
no body gainsaide it: for they
had quite shut out and barred
our side from all manner of as-
semblies: and there they sate
fixe yeeres feeding folkes with
a maruailous expectation of
their doings. The first fixe mo-
neths, as though it were greatly
needfull, they made manie De-
terminations of the *holy Trini-
ty*, of the *Father*, of the *Sonne*, &
of the *Holy Ghost*, which were
godly

godly things in deede, but not
so necessary for that time.

Let vs see, in all that while, of
so many, so manifest, so often
confessed by them, and so eu-
ident *Errours*, what *one Errour*
haue they amended? From
what kind of *Idolatry* haue they
reclaimed the people? What
Superstition haue they taken a-
way? What peece of their ty-
ranny, and pompe haue they
diminished? As though all the
world may not now see, that
this is a *Conspiracie* and not a
Counsell: & that these Bishops,
whō the *Pope* hath now called
together, be wholly sworne and
become bounde to beare him
their faithfull alleagance, & wil
doo no maner of thing, but that
they perceaue pleaseth him, &
helpeth to aduance his power,
and as he will haue it: Or, that
they reckon not of the number
of

The Apologie of the
of mens voices, rather thē of the
weight, & value of the same : or
that Might there, doth not of-
tentimes ouercome Right.

And therefore we know, that
diuers times many good men,
and Catholique Bishoppes did
tarry at home, and would not
come, vvhē such Counsells
were called, vvherein men so
apparentlie laboured to serue
factions, and to take parts, be-
cause they knewe, they should
but lose their trauaile, and doo
no good, seeing vvhē-vnto
their enemies mindes were so
wholy bent. *Athanasius* denied
to come, when he was called by
the *Emperour* to his *Counsell at*
Casaria, perceauing plainly he
should but come among his e-
nemies, vvhich deadly hated
him. The same *Athanasius* when
he cam afterward to the *Counsel*
at Syrmium, and foresawe what
would

would be the end, by reason of the outrage, & malice of his enemies, he packed vp his carriage & went away immediatly.

John Chrysostome, although the *Emperor Constantius*, cōmanded him by foure sundry letters, to come to the *Arians Counsel*, yet kept he himselfe at home still.

Whē *Maximus*, the Bishop of *Ierusalē*, sat in the Counsel of *Palestine*, the old Father *Paphnutius* took him by the hād, & led him out at the dores, saying: *It is not lawfull for vs to cōfer of these matters with wicked mē.* The Bishops of the *East* wold not com to the *Syrman counsel*, after they knew *Athanasius* had gotten himself thence again. *Cyrill* called men back by letters frō the Counsell of thē, which were named *Patropassians*, *Paulinus* Bishoppe of *Trier*, & many others moe, refused to come to the Counsell at

Mil-

Histor. Tri-
part lib. 10.
cap. 13.

Euseb. li. 1.
cap. 17.

*The Apologie of the
Millaine*, whē they vnderstood,
what a stirre, & rule *Auxentius*
kept there : for they saw, it was
in vaine to goe thither, where
not reason, but faction should
preuaile : & where folke con-
tended, not for the truth, and
right iudgement of the matter,
but for partiality, and fauour.

And, albeit those Fathers
had such malicious and stiffe-
necked enemies, yet if they had
come, they shold haue had free
speach at least in the *Counsels*.

But now, sithence none of vs
may bee suffered so much as to
sit, or once to be seene in these
mens meetings, much lesse suf-
fered to speak freely our mind :
and seeing the *Popes Legates*,
Patriarches, *Archbishops*, *Bi-
shops*, and *Abbates*. all beeing
conspired together, all linked
together in one kinde of fault,
and all bound by one oath, sit
alone

alone by them selues, and haue power alone to giue their consent: & at last, when they haue all doone, as though they had done nothing, bring all their opinions to be iudged at the wil, and pleasure of the *Pope*, being but one man, to the end he may pronounce his owne sentence of him selfe, who ought rather to haue aunswered to his complaint: sithence also the same auncient, and *Christian liberty*, which of all right should specially be in *Christian Counsels*, is nowe vtterly taken away from the *Counsell*: for these causes, I say, wise and good men ought not to meruayle at this day, though we doo the like nowe, that, they see, was done in times past in like case, of so many Fathers and Catholique Bishops: which is, though we choose rather to sitte at home, and leaue
our

our whole cause to God, then to iourney thither, where as we neither can haue place, nor be able to doo any good: where as we can obtaine no audience: where as *Princes Embassadors* be but vsed as mocking stocks: & where as also we be all condemned already before trial: as though the matter were afore-hand dispatched & agreed vpo.

Neuerthelesse wee can beare patiently, & quietly our owne priuate wrongs. But wherfore do they shut out *Christian kings* & good *Princes* frō their *Conuocation*? Why doo they so vn-courteously, or with such spite leaue them out, & as though either they vvere not *Christian men*, or else could not iudge, will not haue them made acquainted with the causes of *Christian Religion*, nor vnderstande the state of their owne *Churches*?

Or,

Or, if the said *Kings & Princes* happen to intermeddle in such matters, & take vpon the to doo, that they may doo, that they be commanded to doo, & ought of duty to doo, and the same thinges that, wee knowe, both *Dauid & Salomon*, and other good *Princes* haue done, that is, if they, whiles the *Pope* & his *Prelates* slug, and sleepe, or els mischieuouſly withſtand them, do bridle the *Prieſts* ſenſuality, and driue them to doo their duty, & keepe them ſtil to it: If they doo ouerthrow *Idols*, if they take away *Superſtition*, and ſet vp againe the true worſhipping of God, why do they by & by make an outcry vpon the, that ſuch *Princes* trouble al, & preſſe by violence into an other bodies office, & doo therein wickedly & malapertly? What Scripture hath at anie tyme forbid-

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forbidden a *Christian Prince* to
be made priuie to such causes?
Who, but them selues alone,
made euer any such Law?

They will say to this, I gesse
Ciull Princes haue learned to
gouerne a Common-vvealth,
and to order matters of Warre:
but they vnderstand not the se-
cret Misteries of *Religion*. If
that bee so, what is the *Pope*, I
pray you, at this day, other then
a *Monarch*, or a *Prince*? Or,
vvhath bee the *Cardinals*, who
must banone other nowe but
Princes, & *Kings Sonns*? What
else be the *Patriarchs*, and, for
the most part, the *Archbishops*,
the *Bishops*, the *Abbates*? What
be they els at this present in the
Popes Kingdome, but worldly
Princes, *Dukes*, and *Earles*, gor-
geously accōpanied with bands
of men, whether so euer they
goe: Oftentimes also gaylie a-
rayed

rayed with chaines, and collers of golde? They haue at times too, certaine Ornamentes by them selues, as *Crosses*, *Hattes*, *Myters*, and *Palles*? vvhich pompe the auncient *Bishoppes*, *Chrysostome*, *Augustine*, and *Ambrose* neuer had. Setting these thinges aside, what teach they? What say they? What doo they? Howe liue they? I say not, as may become a *Catholique Bishop*, but as may become a Christian man? Is it so great a matter, to haue a vaine tytle, and by changing a garment only to haue the name of a *Bishop*?

Surely, to haue the principall stay, and effect of all matters committed wholly to these mens hands, who neither knowe, nor will know these things, nor yet set a iote by anie point of *Religion*, saue that, which concerneth

neth their belly, and riot, and to haue them alone fitte as *Iudges*, and to be set vp as ouerseers in the Watch-tower, beeing no better then blind Spies: of the other side, to haue a *Christian Prince* of good vnderstanding, and of a right iudgement, to stand stil like a block, or a stake, not to be suffered, neither to giue his voice, nor to shewe his iudgement, but onlie to waite, what these men shall will, and commaund, as one, which had neither eares, nor eyes, nor wit, nor hart, and, what so euer they giue in charge, to allow it without exception, blindly fulfilling their Commaundements, be they neuer so blasphemous, and wicked, yea, although they command him quite to destroy all Religion, and to Crucifie againe *Christ* him selfe, This surely, besides that it is proude, and

and spitefull, is also beyond all right, and reason, and not to be endured of *Christian*, and wise *Princes*. For why, I pray you, may *Caiphas*, and *Annas* vnderstand these matters, & may not *Dauid*, and *Ezechias* doo the same? Is it lawfull for a *Cardinall*, being a man of vvarre, and delighting in Bloode, to haue place in a *Counsell*: & is it not lawfull for a *Christian Emperor*, or a *King*?

Verily, we graunt no further Liberty to our *Magistrates*, thē that we know hath both beene giuen thē by the *Word of God*, and also been confirmed by the Examples of the very best gouerned Common-wealths.

For besides that, a *Christian Prince* hath the charge of *Both Tables* cōmitted to him by *God*, to the end he may vnderstand, that, not *Tēporall* matters only, but

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but also *Religious* and *Ecclesiastical* causes pertaine to his office, &c.

Besides also, that *God* by his *Prophets*, often, and earnestly commaundeth the *King*, to cut downe the *Groues*, to breake downe the *Images* and *Altars* of *Idols*: and to write out the *Booke* of the *Law* for him selfe: and besides that, the *Prophet Elias* saith, *A King ought to be a Patrone, and a Nurse of the Church, &c.*

I say, besides all these things, we see by *Histories*, and by *Examples* of the best times, that good *Princes* euer tooke the *Administration* of *Ecclesiastical* matters to pertaine to their duty.

Exod. 32.

Moses being a *Ciwill Magistrate*, and chiefe guide of the people, both receaued frō *God*, and deliuered to the people all the

the order for Religion and Sacrifices, and gaue *Aron* the Bishop a vehement, and sore rebuke for making the Golden Calfe, & for suffering the corruption of Religion.

Iosua also, though hee were none other, then a Ciuile Magistrate, yet as soone as hee was chosen by God, and sette as a Ruler ouer the people, hee receaued commaundements, specially touching Religion, & the Seruice of God. *Iosua, 1.*

King *Dauid*, when the whole Religiō of God was altogether brought out of frame by wicked King *Saule*, brought home againe the Arke of God, that is to say, hee restored Religion againe: and was not onely amongst thē himselfe, as a Cōseller & furtherer of the worke, but he appointed also *Hymnes*, and *Psalmes*, put in order the

N. com-

companies, and was the onely doer in setting forth that whole soleimne Triumph, & in effect ruled the priests.

2.Chro.6.

King Salomon built vnto the Lorde the Temple, which his Father *Dauid* had but purposed in his minde to do: & after the finishing thereof, he made a godly Oration to the people concerning Religion, and the Seruice of G O D: Hee afterwarde displaced *Abiather* the Priest, and sette *Sadock* in his place.

3.Reg.8.

2.Chro.29.

After this, when the Temple of God was in shamefull wise polluted through the naughtinesse, and negligence of the priestes, King *Ezechias* commanded the same to be clenfed from the rubble and filth, the priestes to light vp candles, to burne Incense, & to doo their diuine *Seruice*, according to the old,

old, and allowed Order: The same King also commaunded 4, Reg, 18 the *Brasen Serpent*, which then the people wickedly worshipped, to bee taken downe, and beaten to powder.

King *Iehosaphat* ouerthrew, and vtterly made away the Hill 1, Chro, 17 Altars and Groues, whereby he sawe Gods honour hindered, and the people holden backe with priuate Superstition from the ordinarie Temple, which was at Ierusalem: whereto they shoulde by order haue resorted yeerely from euery part of the Realme.

King *Iosias* with great diligence put the priests, and Bishops in minde of theyr duties: 4, Reg, 12 4, Reg, 10. King *Iohas* bridled the riot, and arrogancie of the priestes: *Iehu* put to death the wicked prophets.

And, to rehearse no moe ex-

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amples out of the Old Law, let
vs rather consider sithence the
birth of Christ, how the church
hath beene gouerned in the
time of the Gospell.

The Christian Emperors in
the olde time, appointed the
Councells of the Bishoppes.
Constantine called the Council
at Nice. *Theodosius* the first,
called the Councell at Con-
stantinople: *Theodosius* the se-
cond, called the Councell at E-
phesus: *Martian* called the
Councell at Chalcedon.

And when *Rufine* the Here-
tique had alleged for his Au-
thoritie a councell, which as he
thought should make for him:
S. Hierome his aduersarie, to
confute him, *Tell vs*, quoth he,
what Emperour commaunded that
Councell to be called? The same
S. Hierome againe in his Epi-
taph vpon *Paula*, maketh men-
tion

tion of the Emperours Letters, which gaue commaundement, to call the Bishops of Italie, and Grecia to Rome, to a councell.

Continually for the space of five hundred yeeres, the Emperour alone appointed the Ecclesiasticall Assemblies, & called the councils of the Bishops together.

We now therefore meruaile the more at the vnreasonable dealing of the Bishop of Rome, who knowing what was the Emperours right, vwhen the Church was vvell ordered, knowing also that it is nowe a cōmon right to all Princes, for so much, as Kings are now fully possessed in the seuerall parts of the whole *Empire*, dooth so without consideration, assigne that office alone to himselfe, & taketh it sufficient in summoning a Generall counsell, to

make that man, that is Prince of the whole world, none other wise partaker thereof, then hee would make his owne seruant.

And although the modesty, and mildnesse of the Emperor *Ferdinando* be so great, that hee can beare this wrong, because peraduenture he vnderstandeth not well the popes packing, yet ought not the pope of his holinesse to offer him that wrong, nor to claime another mans right as his owne.

But hereto some will replie : The Emperour indeede called *Councels* at that time, yee speak of, because the Bishop of *Rome* was not yet growne so great as he is now, but yet the Emperour did not then sitte together with the Bishops in councell, nor bare any stroke with his authoritie in their consultations. I aunswere, nay, that is not so.
For,

For, as witnesseth *Theodore*, the Emperour *Constantine*, not onely sate together with them in the councell of *Nice*, but gaue also aduise to the Bishops howe it was best to try out the matter by the Apostles, and prophets writings, as appeareth by these his owne wordes. In *disputation* (saith he) of matters of *Diuinitie*, we haue sette before vs to followe, the doctrine of the holy Ghost. For the *Euangelists* and the *Apostles* workes, and the *Prophets* sayings, shew vs sufficiently, what opinion we ought to haue of the will of God.

The Emperour *Theodosius*, as saith *Socrates*, did not only sitte amongst the Bishops, but also ordered the whole arguing of the cause, and tare in peeces the *Heretique* Bookes, & allowed for good the iudgement of the *Catholiques*.

In the Councell of *Chalcedon*, a ciuile Magistrate cōdemned for Heretiques, by the sentence of his owne mouth, the Bishops, *Dioscorus*, *Iuuenalis*, and *Thalassius*, and gaue iudgment to put them down from theyr dignities in the church.

In the third councell at *Constantinople*, *Constantine* a ciuile Magistrate, did not onely sitte among the Bishops, but did also subscribe with thē. For, sayth hee, *We haue both read, and subscribed.*

In the second counsell called *Arauscanum*, the Princes embassadours, beeing Noble men borne, not onely spake theyr minde, touching Religion, but sette to theyr hands also, as well as the Bishoppes. For thus it is written in the latter end of that councell: *Petrus, Marcellinus, Felix, and Liberius, beeing most Noble*

Noble Men, and famous Lieutenants, and Captaines of France, and also peeres of the Realm, haue giuen their consent, and set to their hands. Further, Syagrius, Opilio, Pantagathus, Deodatus, Caritho, and Marcellus, menne of very great honour, haue subscribed.

If it be so then, that Lieutenants, chiefe Captaines, and Peeres, haue had authoritie to subscribe in councell, haue not Emperours and Kinges the like authoritie?

Truly, there had beene no need to handle so plaine a matter, as this is, with so many wordes, and so at length, if wee had not to do with those men, who for a desire they haue to stroue, and to winne the maisterie, vse of course to denie all things, be they neuer so cleere, yea, the very same, which they presently

see, and behold with their own eyes.

The *Emperor Iustinian*, made a Lawe, to correct the behauiour of the *Clergie*, and to cutte short the insolent lewdnesse of the priestes. And, albeit hee were a christian, and a catholique prince, yet put he downe from theyr papall Throane, two popes, *Syluerius*, and *Vigilius*, notwithstanding they were *Peters* Successours, and *Christes* Vicars.

Let vs see then, such men as haue Authority ouer the Bishops, such men, as receiue frō God cōmaundements concerning Religion, such, as bring home again the Arke of God, make holy Himnes, ouer-see the priestes, builde the Temple, make Orations touching Diuine seruice, cleanse the Temples, destroy the Hill Alters, burne

burne the Idols Groues, teach the priests their duties, write the out *precepts* howe they shoulde liue, kill the wicked prophets, displace the *High priestes* summon together *holy counsels*, sitte together with the Bishops, instructing the what they ought to doe, examine, condemne, and punish Hereticks, be made acquainted with matter of Religion, subscribe, and giue sentence to the Determinations of Councils: and doe all these thinges, not by any other mans commission, but in their owne name, and that both vprightlie and godly: Shal we say, It pertaineth not to such mē, to haue to do with *religion*? or, shall we say, *A christian magistrate*, which dealeth amongst others in these maters, doth either naughtily or presumtuously, or wickedly? The most ancient & christian

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Emperours and Kings, that euer
were, did occupy themselves in
these matters: & yet were they
neuer, for this cause noted ey-
ther of wickednesse, or of pre-
sumption. And what is hee,
that can finde out, either prin-
ces more catholique, or exam-
ples more notable.

Wherefore, if it were lawfull
for them to doe thus, beeing
but ciuile Magistrates, and ha-
uing the chiefe rule of Com-
mon VVeales, what offence
haue our Princes at this day cō-
mitted, that they beeing in the
like degree, may not haue leaue
to do the like? Or what especi-
all gift of learning, or of iudge-
ment, or of holines haue these
men now, that they, contrarie
to the custome of all the aun-
cient and Catholique Bishops,
who vsed to confer with Prin-
ces, and Peeres, concerning re-
ligion,

ligion, doo now thus reiect and cast of *Christian Princes* from knowing of the cause, and from their meetings?

Well, thus doing, they wisely, and warily prouide for themselves, and for their *Kingdome*, which otherwise they see is like shortly to come to naught. For ifso be they, whom God hath placed in greatest *Dignity*, did see, and perceauē these mens practises, how *Christes commandments* bee despised by them, how the *Light* of the *Gospell* is darkned, and quenched out by them, and how them selues also be subtilly beguiled, & mocked, and vnwares be deluded by them, and the way to the *Kingdome of Heauen* stopped vp before them, no doubt they would neuer so quietly suffer them selues, neither to be disdained after such a proud sort,
nor

nor so despitefully to bee scorned, & abused by thē. But now through their owne lack of vnderstanding, and through their owne blindnes these men haue thē fast yoked, & in their dāger.

Verily, we for our parts, as we haue said, haue done nothing in altering *Religion*, vpon either Rashnes, or Arrogancie: nor nothing, but with good leasure, and great consideration. Neither had wee euer intended to doo it, except both the manifest, & most assured *will of God*, opened to vs in the *Holy Scriptures*, & the regard of our owne Saluation had euen constrained vs thereunto.

For though we haue departed from that *Church*, which these men call Catholique, & by that meanes gette vs enuy amongst them, that want skill to iudge, yet is this enough for vs, and it
ought

ought to be enough for euery
wise, & good man, and one that
maketh account of euerlasting
Life, that wee haue gone from
that *Church*, which hath power
to erre: which *Christ*, who can
not erre, told so long before, it
should erre: and which we our
selues did euidentlie see vvith
our eyes, to haue gone from the
Old holy Fathers, and from the
Apostles, and from *Christ* him
selfe, & from the *Primitiue and*
Catholique Church of God: and
we are come, as nere, as we pos-
sibly could, to the *Church* of the
Apostles, and of the *old Catho-
lique Bishops, & Fathers*: which
Church we know, was found, &
perfit, & as *Tertullian* termeth
it, a *pure Virgine*, spotted as then
with no *Idolatry*, nor with any
foule or shamefull fault: and
haue directed, according to
their customes & *Ordinances*,

not

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not only our *Doctrine*, but also
the *Sacraments*, and the forme
of *Common Prayer*.

And as we know, both Christ
him selfe, & all good men here-
tofore haue done, we haue cal-
led home againe to the Orig-
nall, and first Foundation, that
Religion, which hath beene
foulely neglected, and vtterly
corrupted by these men. For
we thought it meete, thence to
take the Paterne of reforming
Religion, from vvhence the
grounde of Religion was first
taken: Because this one reason,
as saith the most auncient Fa-
ther *Tertullian*, hath great force
against all Heresies, *Looke what*
so euer was first, that is true: and
what so euer is later, that is cor-
rupt. *Irenaeus* oftentimes appea-
led to the *oldest Churches*, which
had beene neereſt to *Christes*
time, and which, it was hard to
belecue,

beleue, had beene in errour. But why, at this day, is not the same common regard, and consideration had? Why returne wee not to the Patterne of the *Old Churches*? Why may not we heare, at this time amongst vs, the same saying, which was openly pronounced in times past in the *Counsell at Nice*, by so many *Bishops* and *Catholique Fathers*, & no body once speaking against it? *Ἐν ἀρχαῖς κεινέντες*
Hold still the old customes.

When *Esdras* went about to reaire the ruines of the *Temple of God* he sent not to *Ephesus*, although the most beautifull and gorgeous *Temple of Diana* were there: and when he purposed to restore the *Sacrifices*, and *Ceremonies of God*, he sent not to *Rome*, although peradventure hee had hearde, that there vvere the solemne
Sacri-

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Sacrifices called *Hecatomba*, &
other called *Solitorilia*, *Lecti-*
sterma, and *Supplicationes*, and
Numa Pompilius Ceremoniall
Bookes, or *Manuals*, or *Portue-*
ses, containing the service of
their Gods. Hee thought it e-
nough for him, to set before his
eyes, and follow the Patterne of
the *old Temple*, which *Salomon*
at the beginning builded, ac-
cording as *God* had appointed
him, and also those old *Customs*
and *Ceremonies*, which *God* him
selfe had written out by speciall
words for *Moses*.

The *Prophet Aggeus*, after
the *Temple* was repaired again
by *Esdra*s, & the people might
think, they had a very iust cause
to reioyce on their owne be-
halfe, for so great a benefit re-
ceaved of *Almighty God*, yet
made he them al burst out into
teares, because that they which
were

were yet aliue, & had seene the former building of the temple, before the *Babilomans* destroyed it, called to mind, how farre of it was yet, frō that beauty, & excellencie, which it had in the olde times past before. For then indeed would they haue thought the Temple worthily repaired, if it had answered to the ancient Patterne, & to the Maiesty of the first temple. *S. Paul*, because he wold amend the abuse of the *Lords Supper*, which the *Corinthians* euen then began to corrupt, he set before thē *Christes Institution*, to followe, saying: *I haue deliuered vnto you, that thing that I first receaued of the Lord.* And whē christ cōfuted the error of the *Pharises*, ye must, saith he, *returne to the first beginning: for from the beginning it was not thus.* And when he found great fault with the *Priests* for their

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 vncleanenes of life, and coue-
 tousnes, and would cleanse the
 Temple frō all euil abuses, *This*
house, saith he, *at the first begin-*
ning it was a house of Prayer,
 wherein all the people might
 deuoutly, and sincerely pray to-
 gether. And so it were your
 part to vse it nowe also at this
 day. For it was not builded to
 the ende it should be a *denne of*
theenes.

Likewise all the good & cō-
 mendable *Princes* mentioned
 of in the *Scriptures*, were prai-
 sed specially by these wordes,
 that they had vvalked in the
 wayes of their *Father David*:
 That is, because they had retur-
 ned to the *First and Originall*
Foundation, and had restored
 the *Religion* euen to the perfec-
 tion wherein *David* left it. And
 therefore when vvee likewise
 saw, that all things were quite
 troaden

troaden vnder foote by these men, and that nothing remained in the *Temple of God*, but pittifull spoiles, and decaies, we reckoned it the wisest, and the safest way, to set before our eies those *Churches*, which we know for a surety, that they neuer had erred, and yet neuer had, neither *Prinate Masse*, nor *Prayers in a strange, and barbarous Language*, nor this corruption of *Sacraments*, and other foolish toyes.

And, for so much as our desire was, to haue the *Temple of the Lord* restored a-new, wee would seeke none other Foundation, then rhe same, which, we knew, was long agoe laide by the *Apostles*, that is to wit, *Our Saniour Iesus Christ*.

And, for so much as we heard *God* him selfe speaking vnto vs in his *Word*, and sawe also the notable

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 notable Examples of the *Olde,*
and Primitiue Church: againe,
 how vncertaine a matter it was,
 to waite for a *Generall Counsell,*
 and, that the successe thereof
 would bee much more vncer-
 taine: but specially, for so much
 as wee are most ascertained of
Gods Wil, and therefore counted
 it a wickednes to be too care-
 full, and ouercombered about
 the Iudgments of mortal Men,
 wee could no longer stande ta-
 king aduise with flesh, & blood,
 but rather thought good, to do
 the same thing, that both might
 rightly be done, and hath many
 a time beene done, as well of
 other good men, as also of ma-
 ny Catholique Bishops: that
 is, to remedy our owne Chur-
 ches by a *Prouinciall Synode.*

Of prouin-
 ciall coun-
 sell.

For thus we know, the *old Fa-
 thers* vsed to put our matters in
 experience, before they cam to
 the

the *Publique Vniuersal Counsell*.

There remaine yet at this day sundry Canons, written in *Coun- sels of Free Citties*, as of *Carthage* vnder *Cyprian*, as of *Ancyra*, *Ne- ocesarea*, & *Gangra*, which is in *Paphlagonia*, as som men think, before that the name of the *Generall Counsell at Nice* was euer heard of. After this fashion in old time did they speedily meet with, and cut short those *Here- tiques*, the *Pelagians*, & the *Do- natistes* at home, by Priuate dis- putation, without any *Generall Counsell*.

Thus also, when the *Emperour Constantius* euidently, and ear- nestly took part with *Anxenti- us*, the *Bishop* of the *Arians* fac- tion, *Ambrose*, the *Bishop* of the *Christians*, appealed, not vnto a *Generall Counsell*, where he saw no good could be done, by rea- son of the *Emperours* might, & great

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great labour: but onely to his
owne *Cleargie*, and people, that
is to say, to a *Provinciall Synode*.
And thus it was decreed in the
Counsell at Nice, that the Bi-
shops should assemble twice e-
uery yeere. And in the *Coun-*
sell at Carthage, it was decreed,
that the *Bishops* should meete
together in each of their Pro-
uinces, at least once in the yere:
which was doone, as sayth the
Counsel of Chalcedon, of purpose,
that if any Errours, or Abuses
had happened to spring vp any
where, they might immediatly
at the first entry be destroied, e-
uen where they first began.

So likewise when *Secundus*,
& *Palladius* reiected the *Coun-*
sell of Aquileia, because it was
not a *Generall*, and *Common*
Counsell, *S. Ambrose Bishop of*
Millaine, made aunswer, that
that no man ought to take it
for

for a new or strange matter, that the Bishops of the *West* part of the world, did call together *Synodes*, and make *private Assemblies* in their provinces, for that it was a thing before that tyme not seldom vsed by the *Bishops* of the *West church*, and by the *Bishoppes* of *Gracia* vsed often times, and cōmonly to be done. And so *Charles the great*, being Emperor, held a *provinciall cōcell* in Germanie, for putting away Images, contrary to the second Councell at *Nice*. Neither pardy euen amongst vs is thys so very strange, & a new trade. For wee haue had ere now in *England* provincial Synodes, & haue gouerned our Churches by home made Lawes.

What should one say more ? of a truth, euen those greatest Councels, and where most Assemblie of people euer was,
O wherof

(wherof these men vse to make such an exceeding reckning) compare thē with all the churches, which throughout the world acknowledge and professe the Name of Christ, and what else, I pray you, can they seeme to bee, but certaine priuate counsels of Bishops, and prouinciall Synodes?

For admit peradventure Italie, Fraunce, Spaine, England, Germanie, Denmarke, and Scotlande meete together: if there want Asia, Græcia, Armenia, Persia, Media, Mesopotamia, Egypt, Ethiopia, India, and Mauritania, in al which places there bee both many christian men, & also Bishops: how can any man beeing in his right mind, think such a *council* to be a *general council*? & where so many parts of the world doe lack, how cā they truly say, they haue

haue the consent of the whole world? or what maner of *council* weene you, was the same last of *Tridente*? or how might it be termed a *general council*, where as out of all Christian Kingdoms, and Nations, there came vnto it but only 40. Bishops, & of the same, some so cunning, that they might bee thought meete to bee sent home againe, to learne theyr Grammare, & so vuell learned, that they had neuer studied any part of Diuinitie?

Howsoever it be, the truth of the Gospell of Iesus Christ, dependeth not vpon *councils*, nor as S. Paule sayth, vpon the iudgements of mortall creatures. And if they, which ought to be carefull for *Gods Church*, wil not be wise, but slacke theyr dutie, and harden their hearts against GOD, & his Christ,

going on still to peruert the right wayes of the Lord, God will stir vp the very stones, and make chyl dren and babes cunning, that there may euer bee some, to confute theyr lies.

For God is able (not onelie without Councils, but also, will the Councils, nil the Coũcels) to maintaine, and aduaunce his owne kingdom. *Full manie bee the thoughts of mans heart (saith Salomon) but the Councell of the Lorde abideth stedfast: There is no wisdom, there is no knowledge, there is no councell against the Lord. Things endure not (sayth Hilarius) that bee sette vp with mans workemanship: by an other maner of meanes must the church of God be builded and preserued: For that church is grounded vpon the foundation of the Apostles, & Prophets, and is holden fast together by one corner stone, which is*
Christ

Hilarius in
Psal. 126.

Christ Iesus.

But meruailous notable, and to very good purpose, for these dayes, be S. Hieroms wordes: *Whom so euer (saith hee) the deuill hath deceined, and entised to fall a sleepe, as it were with the sweet, & deadly enchauntments of the Maremaids the Sirens, those persons dooth Gods Worde awake up, saying vnto them: Arise thou that sleepest, lift vp thy selfe, and Christ shal giue thee light. Therefore at the comming of Christ, of Gods worde, of the Ecclesiasticall doctrine, and of the full destruction of Nininie, and of that most beautifull Harlot, then shall the people which heertofore had been cast in a trance vnder their maisters, be raised up, and shall make hast to go to the mountaines of the Scripture: and there shal they find Hils, I meane Moses, and Iosua the sonne of Nun: other Hils also,*

Hieronym.
in Naum.
cap. 3.

Ephe. 5.

*The Apologie of the
which are the Prophets: & Hills
of the New Testament, which are
the Apostles, and the Euange-
lists. And when the people shall
flee for succour to such Hills, &
shall bee exercised in the reading
of this kinde of Mountaines,
though they finde not one to teach
them (for the haruest shall bee
great, but the labourers fewe)
yet shall the good desire of the
people bee well accepted, in that
they haue gotten the to such Hills:
and the negligence of their Mai-
sters shalbe openly reprov'd. These
be S. Hieroms words, and that
so plaine, as there needeth no
Interpretour. For they agree so
iust with the things, wee nowe
see with our eyes, haue alreadie
come to passe, that we may ve-
rily think, hee ment to foretell,
as it were, by the spirit of pro-
pheticie, and to paint before our
face, the vniuersall state of our
time:*

time: the fall of the most gorgeous harlot *Babylon*, the repairing againe of Gods Church: the blindnesse, and sloth of the Bishops, and the good will & forwardnes of the people. For, who is so blinde, but hee seeth, these men be the *Maisters*, by whom the people, as saith Saint Hierome, hath beene ledde into errour, and lulled a sleepe? Or, vvho seeth not, that Rome, that is theyr *Nimie*, vvhich sometime was painted vvith fayrest colours, nowe, her vizard beeing pulled of, is both better seene, and lesse sette by? Or, who seeth not, that good menne, beeing awaked, as it were, out of their dead sleepe, at the light of the Gospell, and at the voyce of God, haue resorted to the *Hilles of the Scriptures*, waiting not at all for the *Councels* of such *Maisters*.

of the popes
authoritie in
Councils.

But, by your fauour, som will say, these thinges ought not to haue beene attempted without the Bishop of Romes cōmaundement, for so much as he onlie is the knot, & band of Christian Societie: He onely is that priest of *Leuies order*, whom God signified in the Deuteronomie, from whom Councell in matters of weight, and true iudgement ought to be fette: And, who so obeyeth not his iudgemēt, the same man ought to bee killed in the sight of his Brethren: and, that no mortall creature hath authoritie to be Iudge ouer the Pope, what so euer hee doe: that Christ raig- neth in Heauen, and the Pope in Earth: that the pope alone can doe asmuch as Christ, or God himselfe can doe: because Christ, and the pope haue but one *Consistorie*. That without him

him is no *Faith*, no *Hope*, no *Church*. And, who so goeth frō him, quite casteth away, and renounceth his owne Saluation. Such talke haue the *Canonistes*, the *Popes Parasites*, but with small discretion, or sobernesse. For they coulde scantly say more, at least, they coulde not speake more highly of Christ himselfe.

As for vs, truely, we haue fallen from the Bishop of Rome, vpon no maner of worldly respect, or cōmodity. And would to Christ, he so behaued himselfe, that this falling away had not needed : But so the case stood, that vnlesse we left him, wee could not come to Christ. Neither will he now make any other league with vs, then such a one, as *Nahas* the King of the *Ammorites* would haue made in times past with them of the
O s cittie

cittie of *Iabes*, which was to put out the right eye of each one of the inhabitants, and so to receiue them into his friendship. Euen so will the Pope plucke from vs the *holy Scriptures*, the *Gospell* of our Saluation, and al the confidence, which we haue in Christ Iesu, as the eye from our head. And vpon other cōdition can he not agree vppon peace with vs.

The argu-
ment of
Succession
confuted.

For wheras some vse to make so great a vaunt, that the Pope is onely *Peters successour*, as though thereby he carried the Holy Ghost in his bosome, and could not erre, this is but a matter of nothing, and a very trifling tale. Gods grace is promised to a good minde, and to any one that feareth him, not vnto Sees, and Successions. *Riches*, sayth S. Hierome, may make one *Bishoppe* to be of more might

might then the rest: but all Bishops, who soeuer they bee, are the successours of the Apostles. If so bee the place, and consecration onely be sufficient, why then, *Manasses* succeeded *Dauid*, and *Caiphas* succeeded *Aaron*. And it hath beene often scene, that an Idole hath beene placed in the Temple of God. In olde time, *Archidamus* the Lacedemonian boasted much of himselfe, howe hee came of the bloode of *Hercules*, as the Pope thys day boasteth himselfe of the succession, and place of *Peter*. But one *Nicostratus*, in this wise abated his pride: *Nay, quod he, thou seemest not to descend frō Hercules, for Hercules destroyed euill men, and thou makest good men euil.* And when the *Phariseis* bragged of theyr lineage, howe they were of the kindred & blood of *Abraham*.

Ye,

Iohn, 8.

*Yee,saith Christ, seeke to kill me,
a manne which haue tolde you the
truth, as I heard it from G O D.
Thus Abraham neuer did. Yee
are of your Father the deuill, and
will needes obey his will.*

Yet notwithstanding, because
we wil grant some what to suc-
cession, tell vs, hath the Pope a-
lone succeeded *Peter* ? And
wherein, I pray you ? In what
Religion, in what office, in what
peece of his life hath he succee-
ded him ? What one thing (tel
mee) had *Peter* euer like vnto
the *Pope*, or the *Pope* like vnto
Peter ? Except peraduenture
hee will say thus, That *Peter*
when hee was at Rome, neuer
taught the Gospel, neuer fedde
the flock, tooke away the keyes
of the kingdom of Heauen, hid
the treasures of his Lorde, sate
him downe onely in his Castle
of *S. Iohn Laterane*, and poyn-
ted

ted out with his finger all the places, & chambers of *Purgatory*, and kindes of punishments, committing some poore soules to be tormented, & other some again sodainly releasing thence at his own pleasure, taking mony for so doing: or, that he gaue order to say *Prinate Masses* in euery corner: or, that he mumbled vp the *Holy Seruice* with a loud voice, & in an vnknowne language: or, that he hanged vp the *Sacrament* in euery *Temple*, & on euery *Alter*, and carried the same about before him, whither so euer he went, vpon an ambling Ienet, with lights, and bells: or, that he Consecrated with his holy Breath, Oyle, *Waxe*, *Wooll*, *Belles*, *Chalices*, *Churches*, and *Alters*: or that he solde *Iubilees*, *Graces*, *Liberties*, *Auonsions*, *Prenensions*, *First frutes*. *Palles*, the vwearing of *Palles*,

*The Apologie of the
Palles, Bulles, Indulgences, and
Pardons* : or, that he called him
selfe by the name of the *Head
of the Church, the highest Bishop,
the Bishop of Bishops, alone most
Holy* : or, that by vsurpation, he
tooke vpon him selfe the right,
and authoritie ouer other Bi-
shops Churches : or, that hee
exempted him selfe from the
power of any *ciuil Government* :
or, that he maintained vvarres,
and set Princes together at va-
riance : or, that he sitting in his
chaire, with his *Triple crowne*
full of Labels, with sumptuous,
and Persian like gorgiousnesse,
with his *Royall Scepter*, with his
Diademe of gold, and glittering
with stones, was carried about,
not vpon a Palfray, but vpon
the shoulders of *Noble men*.
These things, no doubt, did *Pe-
ter at Rome* in times past, & left
thē in charge to his Successors,
as

as you would say, from hand to hand : for these things be now a daies doone at Rome by the Popes, & be so done, as though nothing else ought to be done.

Or contrariwise, peradventure they had rather say thus, that the *Pope* doth now all the same things, that we know, *Peter* did many a day a-goe : that is, that he runneth vp & downe into euery Country, to Preach the Gospell, not onely openly abroad, but also priuately from house to house : that he is diligent, & applieth that busines, in season, & out of season, in due time, & out of due time: that he doth the part of an Euangelist, that he fulfilleth the work, and ministry of christ, that he is the watchman of the *house of Israel*, receaueth answeres, & words at Gods mouth : and, euen as hee receaueth them, so deliuereth them

them ouer to the people: That he is the *Salt* of the earth: that hee is the *Light* of the worlde: that he doth not feed him selfe, but his flock: that he doth not entāgle himself with the worldly cares of of this life: that hee doth not vse a *Soueraignty* ouer the *Lords people*: that he seeketh not to haue other men Minister vnto him, but him selfe rather ministreth vnto others: that he taketh all Bishops as his fellows, & Equals: that he is *Subiect to Princes*, as to persons sent frō *God*: that he giueth to *Cesar* that, which is *Cesars*: & that he, as the *Olde Bishops of Rome* did without contradiction, calleth the *Emperour his gracious Lord*. Vnlesse therefore the *Popes* doo the like nowe a daies, as *Peter* did, there is no cause at all, why they should glory so much of *Peters name*, & of his *Succession*.

Much

Much lesse cause haue they,
to complaine of our departing,
and to call vs againe to be fel-
lowes, and friends with them,
and to belecue, as they belecue.
Men say, that one *Cobilon a La-*
cedemonian, when he was sent
Embassadours to the *King of the*
Persians, to treat of a league, &
found by chaunce them of the
Court playing at dice, he retur-
ned straight-way home againe,
leauing his message vndoone.
And when hee was asked, why
he had slackt to doo the things,
which he had receiued by pub-
lique Commission to doo, hee
made aunswere, hee thought it
should be a great reproach to
his Common-wealth, to make
a league with Dicers. But, if we
should content our selues to
returne to the *Pope*, and to his
Errours, and to make a coue-
nant, not onely with Dicers,
but

Dicers, but also with men farre more vngracious, and wicked, then any Dicers bee: besides that, this should be a great blot to our good name, it should also be a very dangerous matter, both to kindle Gods wrath against vs, and to clog, and condemn our own soules for euer.

For of very truth, wee haue departed from him, who wee sawe had blinded the vvhole vvorld this many a hundred yeere: from him, who too farre presumptuously was woont to say, *He could not erre*, and, what so euer he did, *No mortall man had power to condemne him, neither King, nor Emperour, nor the whole Cleargie*, nor yet all the people in the vvorld together, no though hee should carry away with him a thousand soules into hell. From him who tooke vpon him power to command,
not

not onely men, but euen the
Angels of God, to goe, to return,
to lead Soules into Purgatory,
and to bring them back again,
when hee list him selfe: vwho
Gregory saith, without al doubt,
is the very fore-runner, & stan-
derd bearer of *Antichrist*, and
hath vtterly forsaken the *Ca-
tholique Faith*: From whō also
these ringleaders of ours, who
now with might and maine re-
sist the Gospell, and the truth,
which they knowe to bee the
truth, haue ere this departed
euery one of their own accord,
and good will: and would euen
nowe also gladly depart from
him again, if the note of incon-
stancie, & shame, & their owne
estimation among the people,
were not a let vnto them. In cō-
clusion, we haue departed frō
him, to whō we were not bound,
& who had nothing to lay for
him

him selfe, but onely, I know not what vertue, or power of the place, where he dwelleth, and a continuance of succession.

And, as for vs, wee of all others haue most iustly left the *Pope*. For our Kings, yea euen they, which with greatest reuerence did follow, and obey the Authority, and Faith of the *Bishops of Rome*, haue long since found, and felt the yoake, and tyranny of their kingdome. For the *Bishops of Rome* sometime took the Crown from the head of our King, *Henry the second*, & compelled him to put aside all his Princely estate, and Maiestie, and like a meere Priuate man, to come vnto their Legate with great submission, and humility, so as all his Subiects might laughe him to scorne. More then this, they caused *Bishops*, and *Monkes*, and some
part

part of the Nobility, to be in the field against our *King Iohn*, and set al the people at liberty from their oaths, wherby they ought alleageance to their King : and at last, wickedly, and most abominably they bereaued the same King , not onely of his Kingdome, but also of his life. Besides this, they excommunicated, and cursed *King Henry the eighth*, that most famous Prince, and stirred vp against him, sometime the *Emperour*, somtime the *French King* : and as much as in them was, put our *Realme* in hazard to haue been a very pray, and spoile vnto the Enemye . Yet were they but fooles, and mad men, to thinke, that either so mighty a Prince could be fraide with bugs, and rattles : or else, that so Noble, and great a Kingdome might so easily, euen at one morsell, be deuou-

The Apologie of the
deuoured and swallowed vp.

And yet, as though all this were to little, they would needs haue made all the *Realme tributary* to them, & exacted thence yerely most vniust and wrongfull Taxes. So deere cost vs the friendship of the *City of Rome*. Wherefore, if they haue gotten these things of vs by extortion, through their fraud, and subtile sleights, we see no reason, why wee may not plucke away the same from thē againe, by lawfull waies, and iust meanes. And if our *Kings* in that darknes, & blindnes of the former times, gaue them these things of their owne accord, and liberality, for *Religions* sake, beeing mooued with a certaine opinion of their fained holines: now, when the ignorance & error is espied out, may the *Kings* their *Successours* take them away againe, seeing they

they haue the same Authority,
the Kings their *Auncestours* had
before. *For the gift is void, except*
it be allowed by the will of the gi-
uer: and that cannot seeme a per-
fit will, which is dimmed, and hin-
dered by errorr.

The Recapitulation of the
Apologie.

THus thou seest, good Chri-
stian Reader, It is no newe
thing, though at this day the
Religion of Christ be entertain-
ned with despites, and checks,
beeing but lately restored, and
as it were, comming vp againe
a newe: for so much as the
lyke hath chaunced both to
Christ him selfe, and to his
Apostles: yet neuerthelesse,
for feare, thou mayst suffer
thy selfe to bee ledde amisse,
and to bee seduced with these
excla-

The Apologie of the
exclamations of our Aduersaries, wee haue declared at large vnto thee the very whole manner of our Religion, what our Faith is, of *God the Father*, of his onely *Sonne Iesus Christ*, of the *Holy Ghost*, of the *Church*, of the *Sacraments*, of the *Ministry*, of the *Scriptures*, of *Ceremonies*, and of euery part of *Christian beleefe*. Wee haue said, that we abandon, and detest, as plagues, and poysons, all those old *Heresies*, which either the sacred *Scriptures*, or the ancient *Councils* haue vtterly condemned: that we call home againe, as much as in vs lieth, the right *Discipline* of the church, vvhich our Aduersaries haue quite brought into a poore, & weake case: That wee punish all licentiousnes of life, and vn-rulines of manners, by the olde, and long continued *Lawes*, & with

with as much sharpnesse, as is
conuenient, and lyeth in our
power: That we maintain still
the state of kingdomes, in the
same condition, & state of ho-
nour, wherein we found them,
without any diminishing, or al-
teration, reseruing vnto our
princes their maiesty, & world-
ly preheminance safe, and with-
out empairing, to our possible
power: That wee haue so got-
ten our selues away from that
Church, which they had made
a denne of theenes, and wherein
nothing was in good frame, or
once like to the church of God,
and which, by their owne con-
fessions, had erred many waies,
euen as *Lot* in times past gate
him out of *Sodom*, or *Abra-
ham* out of *Chaldee*, not vpon
a desire of contention, but by
the warning of God himselfe:
And that we haue searched out

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of the holy Bible, which we are
sure, cannot deceiue vs, one sure
forme of Religion, & haue re-
turned againe vnto the Primi-
tiue Church of the ancient Fa-
thers, & Apostles, that is to say,
to the ground, and beginning
of thinges, vnto the very foun-
dations, and head-springs of
Christes church.

Neyther haue we tarried in
thys matter for the authoritie,
or consent of the *Tridentine*
Councell, wherein we sawe no-
thing doone vprightly, nor by
good order: where also euerie
body was sworne to the main-
tenaunce of one man: vvhether
Princes embassadors were cō-
temned: where not one of our
Diuines could bee heard, and
where parts taking, and ambi-
tion was openly, and earnestlie
procured and wrought: but as
the holy Fathers in former
time,

time, and as our prédeceffours haue commonly done, we haue restored our churches by a *provinciall Convocation*, and haue cleane shaken of, as our dutie was, the yoke & tyranny of the Bishop of Rome, to whom we were not bound: who also had no manner of thing like, neyther to *Christ*, nor to *Peter*, nor to an Apostle, nor yet like to any Bishop at all. Finally, we say, that wee agree amongst our selues, touching the vvhole iudgement, & chiefe substance of *Christian Religion*, and with one mouth, and with one spirit doe worship *God*, and the *Father of our Lord Iesus Christ*.

Wherefore, ô christian, and godly Reader, for so much as thou seest the reasons, and causes, both why we haue restored Religion, & why we haue forsaken these men, thou oughtest

not to maruaile, though wee haue chosen to obey our *maister Christ*, rather then menne. S. Paule hath giuen vs warning, that wee should not suffer our selues to bee carried away with such fundry learnings, and to flee theyr companies, speciallie such, as would sow debate and variance, cleane contrary to the Doctrine, which they had receiued of Christ, and the Apostles.

Long sithence haue these mens crafts, and treacheries decayed, and vanished, and fledde away at the sight, and light of the Gospell, euen as the Owle doth at the sunne rising. And albeit theyr trumperie be built vp, and reared as high as the skie, yet euen in a moment and as it were of it selfe, falleth it downe againe to the ground, and commeth to naught.

For

For you must not think, that all these thinges haue come to passe by chaunce, or at aduventure: It was Gods pleasure, that, against all mens wils well nigh, the Gospell of Iesus Christ should be spred abroad throughout the whole worlde at these dayes. And therefore men following Gods cōmaundement, haue of theyr own free will resorted vnto the doctrine of Iesus Christ.

And, for our parts, truly wee haue sought hereby, neyther glory, nor wealth, nor pleasure, nor ease. For there is plenty of all these thinges with our Adversaries.

And, when we were of theyr side, we enioyed such worldlie commodities much more liberally, and bountifully, then we doe now.

Neyther doe wee eschewe

*The Apologie of the
Concord and Peace.* But, to haue
peace with man, we may not be
at war with God. The name of
Peace is a sweete, and pleasant
thing, saith *Hilarius*: But yet
beware, sayth hee, *Peace is one
thing, & bondage is another.* For,
if it should so bee, as they seeke
to haue it, that Christ shoulde
bee commaunded to keepe si-
lence, that the Trueth of the
Gospell shoulde bee betraye
that horrible errours should be
cloked, that christian mens eies
should be bleared, and that they
might bee suffered to conspire
openly against God: this were
not a *peace*, but a most vngodly
couenant of seruitude. *There is
a peace*, saith *Nazianzene*, *that
is vnprofitable*: againe, *there is a
discord*, saith hee, *that is profita-
ble.* For we must condicionally
desire *peace*, so farre as is lawfull
before God, and so far, as wee
may

may conueniently. For other-
wise, Christ him selfe brought
not Peace into the world, but
a Sword. Wherefore if the Pope
will haue vs reconciled to him,
his duty is first to be reconciled
to God: For, from thence, saith
Cyprian, spring Schismes, and
Sectes, because men seeke not the
Head, and haue not their recourse
to the Fountaine (of the Scrip-
tures) and keepe not the Rules gi-
uen by the heauenly Teacher: For
saith hee, that is not Peace, but
warre: neither is he ioyned vnto
the Church, which is seuered from
the Gospel. As for these men,
they vse to make a marchandise
of the name of Peace. For that
Peace, vvhich they so faine
would haue, is only a rest of idle
bellies. They, and we might ea-
sily be brought to attonement,
touching all these matters, were
it not that Ambition, Glutto-

nie, and excesse dooth lette it.
Hence cometh their whining:
their hart is on their halfe peny.
Out of doubt, their clamours,
& stirres be to none other end,
but to maintaine more shame-
fully, and naughtily ill gotten
goods.

1, Tim 6.

Nowe a daies the Pardoners
complaine of vs, the Dataries,
the Popes Collectours, the
Bawdes, & others which think
gaine to be godlines, and serue
not Iesus Christ, but their own
bellies. Many a day a-goe, and
in the old world, a wonderfull
great aduantage grew heereby
to these kinds of people. But
now, they reckon, all is lost vn-
to them, that Christ gaineth.
The Pope him selfe maketh a
great complaint at this present,
that Charity in people is waxen
colde. And why so, trow yee.
Forsooth because his profites
decay

decay more, and more. And for this cause dooth he hale vs into hatred, all that euer he may, laying lode vpon vs with despitefull raylings, and condemning vs for Heretiques, to the ende, they, that vnderstande not the matter, may thinke there be no worse men vpon earth, then we be. Notwithstanding, in the meane season wee are not ashamed in this behalfe: neyther ought we to be ashamed of the Gospell: For we sette more by the Glory of God, then we doo by the estimation of men. We are sure, all is true, that wee teach, and wee may not either goe against our owne conscience, or beare any witnessse against God. For if we deny any part of the Gospell of Iesus Christ before men, he on the other side will deny vs before his Father. And if there be any,
that

that will still be offended, and can not endure Christes Doctrine, such say we, be blind, and Leaders of the blind: the truth neuerthelesse must be preached, and preferred aboue all: and we must with patience wait for Gods Iudgement.

Let these folke in the meane time take good heede, vvhath they doo, and let them be well aduised of their own Saluation, and cease to hate, and persecute the Gospell of the Sonne of God, for feare least they feele him once a redresser, & reuenger of his owne cause. God wil not suffer him selfe to be made a mocking stocke. The world espieth a good while agoe, what there is a doing abroad. This flame, the more it is kept down, so much the more with greater force, & strength doth it breake out, and flie abroad. The vn-faith-

faithfulnes of men shal not disappoint Gods faithfull promise. And, if they shall refuse, to lay away this their hardnes of hart, and to receaue the Gospell of Christ, then shall Publicans, & sinners goe before them into the Kingdome of Heauen.

God, and the Father of our Lord Iesus Christ, open the eyes of them all, that they may be able to see that blessed hope, whereunto they haue been called: so as we may altogether in one, glorifie him alone, who is the true God, & also that same Iesus Christ, whom hee sent downe to vs from heauen: vnto whom with the Father, and the Holy Ghost, be giuen all Honour, and Glory Everlastingly
So be it.

FINIS.